

NORTH CAROLINA
for
CHRIST

by

M. A. HUGGINS



A Survey of the Work
of
The Baptist State Convention of North Carolina
With Particular Reference
to
The Program and Tasks
of
State Missions



Published by

**THE GENERAL BOARD
BAPTIST STATE CONVENTION**



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Foreword

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This book is to some extent a revisal of a book written in 1942. Some of the material used in that book is reprinted herein with, of course, figures as to membership, gifts, and other evidences of growth brought up to date.

The book published in 1942 was entitled **Kingdom Building in North Carolina**. Since its publication we have learned that the Kingdom is not something that we **build**, but it is something that grows, as a result of planting, watering, and cultivation.

The book is being published primarily for the use of the leaders of the Woman's Missionary Union in their work, but we believe it may be used profitably by pastors, Sunday school superintendents, teachers, officers, and other church leaders. Since it is primarily a book on **State Missions**, one may wonder why attention is given in the first three chapters to the study of North Carolina and its resources, to a brief study of Baptist work in North Carolina, and also to a brief consideration of what it means to be a Baptist, to be a member of a Baptist church, and what it means for the churches themselves to work one with another as a denomination in a great program. These chapters are included because we believe profoundly that all of our people need to know about these things as well as the specific **State Mission** program now in operation and the enlarged program which ought to be in operation. It is our hope, therefore, that the church leaders referred to above will read the book. If, however, one is searching only for information concerning our present **State Mission** program, Chapters IV and V alone may be used. A pastor of one of our larger churches has indicated that he would like to have each new member joining the church to be thoroughly familiar with the material in Chapter III, in particular.

It should be added that but little attention is given in the book to our colleges, the Orphanage, the Hospital, and other work sponsored by our State and Southern Conventions. In this connection it should be remembered that the book deals

primarily with State Missions and only brief space can be given to these other great agencies.

No claim is made that this account is in any sense adequate. It has been prepared in the midst of pressing duties and, of necessity, in haste. In so far as any opinions expressed herein it must be understood that they are those of the author and not necessarily those of members of the General Board of the Convention.

This book is written, published, and sent out to church leaders in the hope that from a study of the Baptist growth in the State, and the present challenging program of State Missions the enthusiasm of these leaders will be stirred and that they will recommend its reading to others. Our generation must remember with gratitude the contribution of other generations; then, too, we must recognize the debt we owe to our own and future generations.

M. A. HUGGINS,
General Secretary and Treasurer
Baptist State Convention of North Carolina.

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Chapter I

BAPTISTS VIEW THEIR NORTH CAROLINA

Years ago Henry Timrod wrote :

“No fairer land has fired a poet’s lay
Or given a Home to man.”

These words were written about South Carolina, but surely they apply also to North Carolina. When one considers the geography, the climate, the resources, both material and spiritual, and among these resources the people themselves, the question may well be asked: Is there any place on the globe where it would appear that the Kingdom of God, for which Jesus taught us to pray, had a better chance to come than here in North Carolina?

In this and the other chapters of this book we are thinking of the task of the churches as they work separately in their own communities and as they work co-operatively through the agency of **State Missions** in terms of the Coming of the Kingdom. Accordingly it appears wise to take a look at our North Carolina, to take an inventory of our vast resources, to examine our goals, and then to find the ways and means to utilize these resources in reaching the desired ends. If this is done we may find new meaning in the prayer “Thy Kingdom come, thy will be done on earth as in Heaven.” For the time being, then, let “earth” mean North Carolina.

Topography, Soil and Climate

From the sand dunes of Dare, the banks of Hatteras, and the mouth of the Cape Fear in the east to the verdant heights of the Great Smokies, the Nantahalas, and the Unakas in the west there is a distance of nearly six hundred miles. If it were possible to swing the State on an axis at Atlantic, the end of the State which lies around Murphy would reach into Canada. Murphy is nearer to the capital of five other states than it is to its own. Between Atlantic and Murphy one may traverse sounds, swamps, the coastal plains, the hills of the Piedmont,

the Blue Ridge, the Balsams, and other transverse ranges. The soil he sees will produce directly or indirectly a variety of food sufficient to supply all the needs, if not all the wants, of people who may live in any part of the globe; and the factories he sees will provide him with the clothes he needs, all produced from the soil itself or from animals which the soil sustains. There are the rich lands of the east, the rolling hills of the Piedmont, and the rich coves of the mountains. Some in the east wonder how the people of the mountains manage to live, what with so many mountains. Some in the west wonder how the east survives, what with so many swamps. Many in the Piedmont wonder how either can be satisfied, seeing they have no factories to speak of. We may press these differences too far; but in a very real sense, North Carolina is three states in one.

With respect to climate there is also a great variety. When the temperature is zero on Mount Mitchell it may be sixty-eight in Southport. One may enjoy the balmy air and sunshine of the coast or the sandhills in winter and the invigorating air of the mountains in summer.

Underneath the soil the State is not so fortunate. There is but little coal, perhaps no oil, and but little gold and precious metals. There are, however, rich deposits of vital minerals in several counties of the west. On the whole, whether on the soil or under it, our people must work for what they get. 'Tis better so.

WATER POWER

In another respect North Carolina is potentially rich. The rain that falls sees to that. We refer, of course, to the power resident in the water which tumbles out of the mountains scarcely pausing until it reaches the coastal plain—unless it is stopped. But that is exactly what has happened. Some one has estimated that there is sufficient water power, developed and undeveloped, in the Catawba River alone to do as much work as was done by every slave on every Southern plantation before the War Between the States. The Catawba is not our largest river; and, moreover, it is only one of many. There are the Roanoke, the Tar, the Neuse, the Cape Fear, the Yadkin, the Broad, the Pigeon, the Tuckasegee, the Little Tennessee,

the French Broad, the Nantahala, and the Hiawassee. Some day these will be doing all the work for us which we will need done for us.

Population

Who are these people that inhabit these 49,112 square miles of plains, hills and coves in North Carolina?

We numbered in 1940, 3,571,628, which was 2.7 per cent of the population of the United States. About 2,500,000 are white, about 40,000 are Indian, and about 1,070,000 are Negro. The whites, therefore, outnumber all others by nearly two and a half to one; and, of course, in the influence which is exerted, whether for good or ill, the whites outweigh the others many times over. The foreign-born are almost negligible. Hence, that Anglo-Saxon heritage—a love of freedom, a sense of fair play, a respect for personality, representative government, courage, individual initiative, and responsibility—dominates the present and determines the future. If we shall appreciate and utilize this resource, we shall know the better how to exploit, develop, and cultivate the other resources which we have mentioned. We must, moreover, be constantly reminded that things have value only as they serve folks, and only to the extent that folks desire them. People constitute ultimate values. Lincoln, so it is said, did not, when he spoke of “government of the people, for the people, and by the people,” place the emphasis on the prepositions “of,” “for,” and “by,” but rather on the word “people.” Our racial heritage, then, is a tremendous asset.

The reader may find the following table interesting.

Population of North Carolina

| Classification | 1860 | 1900 | Per Cent Gain Over 1860 | 1940 | Per Cent Gain Over 1900 |
|-------------------------|---------|-----------|-------------------------------|-----------|-------------------------------|
| Whites and Indians..... | 629,992 | 1,263,603 | 105 | 2,500,000 | 100 |
| Slave (Negro) | 331,059 | 0 | | 0 | |
| Free Negro | 30,463 | 624,469 | 73 | 1,071,623 | 77 |
| Urban | 24,554 | 186,790 | 605 | 947,175 | 420 |
| Rural..... | 968,068 | 1,707,020 | 76 | 2,597,448 | 52 |
| Total Population..... | 992,622 | 1,893,810 | 90 | 3,571,628 | 90 |

NOTE: The white and Negro population has been estimated. To the figures given in the "1940" column add about twelve per cent in order to get a fairly accurate picture for 1949.

Comments

A study of the table will reveal certain trends which have real significance. We must be permitted a word of explanation and a few comments. The white and Negro population for 1940 has been estimated; but we believe the figures to be substantially correct. The other figures were taken from the booklet, "How North Carolina Grew." A few comments follow:

1. The white population has, constantly, increased more rapidly than the Negro, the percentage of increase being 105 and 100, for the whites as against 73 and 77 for the Negro.

2. The increase in total population has been constant, 90 and 90.

3. The greatest change has occurred as between Urban and Rural. Note the percentage of increase in Urban population; 605 and 420, as against 76 and 52 in Rural.

It is to this last-named trend that we need to give particular attention. North Carolina remains a rural and small-town state when compared with many others. Seventy per cent of the people live in the country. Of greater significance is the fact that those who live in town do not live in large towns; as the following table will show.

Population of Towns in North Carolina

| Classification | Number of Towns |
|--------------------------------------|--------------------|
| Population of 75,000 to 110,000..... | 3 |
| " " 50,000 to 75,000..... | 3 |
| " " 25,000 to 50,000..... | 4 |
| " " 10,000 to 25,000..... | 17 |
| " " 2,500 to 10,000..... | 50 |
| " " 1,000 to 2,500..... | 94 |
| " " 500 to 1,000..... | 105 |
| " " 100 to 500..... | 193 |

North Carolina need not complain because she has no large cities. Rather she should be thankful. Somehow a concentration of people often increases their capacity for evil and reduces their resistance to it. A doubling of the population of a city usually results in more than a doubling of the moral and spiritual problems involved. Moreover, from a Baptist standpoint, the churches located in the towns of 1,000 to 10,000—and there are about 150 such towns—are, on the whole, our most efficient

churches. Of course, there are notable exceptions. The most inefficient churches are the big ones in the cities and the little ones in the country. There are but few of the former, because there are but few cities; but the name of the latter is legion.

There is another situation which may be peculiar to North Carolina. More than one-third of the county seats are located in villages or small towns. The average population of thirty-seven, out of the total one hundred, is less than 1,000. Incidentally, one finds only a few full-time Baptist churches in these thirty-seven county seats. There should be a strong full-time pastor living in each of these places, giving all the time necessary to the church located there, and as much time as possible to the other churches, and perhaps to needy places, in the county.

Turning now from a look at the people of the State, we consider their varied interests. What do they do, what do they own, what do they owe, do they attend church, are they church members, what are their chief interests—these are some of the questions which we shall try to answer, at least in part. But before such an undertaking, we need to present some additional and significant facts.

NORTH CAROLINA, A NEW STATE

The heading which we have just used may appear to be a paradox; for North Carolina is an old State. Both statements are true. In colonial days, and during the first fifty years of the Republic, it was considered a backward State. It had no ports as did Virginia, and for a long period paid tribute to that state which in turn was wont to cast scornful eyes in this direction. In fact, the first railroad was built south from Petersburg, Va., in 1833, in order to tap the Roanoke River trade. Seven years later, the State built railroads between Raleigh and Gaston on the Roanoke, and between Wilmington and Weldon, connecting with roads running South out of Virginia. A legislative committee in 1830 reported that North Carolina was "a State without foreign commerce, for want of seaports or a staple; without internal communications by rivers, roads or canals; without a cash market for any article of agricultural product; without manufactures; in short, without any object

to which native industry and active enterprise could be directed."

From 1830 to 1860 there was marked progress. Achievements are too many to mention here. Then came the war for Southern Independence. From 1860 to almost 1900 but little progress was made. Fifteen years of this period was consumed with the War and Reconstruction; and another fifteen years appears to have been given over to pleasant but fruitless post-mortems concerning the Confederacy. "The southern soldiers never were defeated; they simply wore themselves out fighting the Yankees." This and other similar expressions, repeated over and over, found ready acceptance and somehow created an attitude of mind which was inimical to progress. That line of Henry Van Dyke characterized North Carolina during the eighteen eighties and early nineties, although he was speaking of Europe.

"The Past is too much with her, and the people looking back."

Beginning, however, about 1890, there was a change in attitude; and from that time on we have had a new State in the making. In this period, Trinity College was moved to Durham, State College and North Carolina College for Women had their beginnings, and Meredith College opened her doors in 1899. Then there was the public school advance led by Aycock, Alderman, and McIver, and those Baptist stalwarts, John E. White, Charles E. Taylor, and Josiah W. Bailey.

North Carolina is an Old State and a New State. It is, moreover, in a very real sense three states in one. There is the Piedmont, the West, and the East. These sections have become new during the past half century, and somewhat in the order named.

1. A NEW PIEDMONT

The key to an understanding of the rapid development of the Piedmont may be expressed in a few words: water power, coal, hydroelectric power, climate, and a plentiful supply of cheap labor. The utilization of these forces has resulted in the development of factories and the consequent growth of towns and cities in this area. The gradual development in the use of power presents an interesting story. There were spinning machines in Fayetteville as early as 1802; but the first cotton mill

in the State using water power was in Lincoln County in 1813. Near Rocky Mount, at the falls of the Tar, a mill was opened in 1818. The first mill to be operated by steam was located in Greensboro in 1830. By 1840, there were in the State twenty-five plants, and by 1860, thirty-nine. The war and reconstruction delayed this development. But with the opening of railroads into the State from the coal fields of West Virginia, development became more rapid. The first passenger train over the Norfolk and Western reached Winston-Salem in 1875.

Hydroelectric Power

Rapid development, however, had to await the development of hydroelectric power. In 1898, on the Yadkin near Winston-Salem, the first hydroelectric plant was installed—quite a small affair, transmitting only 1,000 H.P. for thirteen miles. Thus began a significant development, and the mills became more and more dependent upon this source of power. In 1911, one hundred and fifty-two textile mills had to shut down on account of a prolonged drought. In 1904, James B. Duke formed the Southern Power Company, thus hastening the development of hydroelectric power and thus laying the foundation of the present eighty million dollar Duke University. By 1922, there were 5,253,199 active spindles in North Carolina; and the State was second only to Massachusetts in the manufacture of textiles.

Labor

Power, however, was only one element in this mighty development. Labor, plentiful and cheap, was necessary. Its discovery and utilization, and its significance in the growth of Baptists, form also an interesting story. Small farms and cheap white labor, often in competition with slave labor, were characteristic of the South prior to the war. Reconstruction, following a devastating war, only served to make the lot of small farmers and non-farm-owning laborers more difficult. Hence, the workers in the mills were recruited largely from these groups. The movement to the mills was accentuated by poor crop years, by periods of depression, notably those of about 1873, 1893, and 1907. In 1904, cotton sold for four cents a pound. Too, tobacco culture was unprofitable. The American

Tobacco Trust saw to that. In 1894 there were two hundred and fifty-three tobacco factories; in 1909, only fifty. Cheap negro labor, competing with white, also accentuated the movement to the mills. Thus with cheap labor, including children, the mills prospered. In 1912, the employment of children under twelve was prohibited, and a maximum work week of sixty-six hours was established for those under eighteen. Often, however, the law was flagrantly ignored, even after the passage of the law requiring compulsory school attendance. It was not, however, until 1937 that a Child Labor Law with teeth was adopted.

Urban Growth

It was this utilization of power and labor which changed the Piedmont from an economy, largely rural and agricultural in 1890, to one far more largely urban and industrial in 1940. As we have seen, the urban population increased between 1860 and 1900 more than 600 per cent; and between 1900 and 1940 more than 400. This increase occurred largely in Piedmont Carolina.

Significance of These Developments

In the light of this remarkable development the question arises: What was the significance of these movements for Baptists? The small farmers and laborers who flocked to the towns left the country as Baptists and when they reached the towns they remained Baptists. Concentrated in small areas, church attendance did not depend upon transportation. The freedom which the churches offered together with aggressive pastors, many of whom were supported by reason of an aggressive State Mission Program, served to increase rapidly the membership of our churches. The churches became, for many of these economically dispossessed, a center of interest.

It is interesting to observe that it is quite difficult to have a successful church located between two mills, and drawing members from each. Communities do not like to mix. It would appear, then, that it is easier to establish a **center of interest** at the place where people work than at the place where they worship.

Picture shows, bowling alleys, and other places of amusement had not appeared to distract attention from the churches. Bap-

tists cultivated these poor, and, as we have seen, gained more rapidly than did some of the other denominations. More recently, however, now that many of these Baptist churches in industrial areas have become "prosperous" with well appointed buildings, a tendency to become "high hat" has appeared. This tendency may account for the recent growth of the Holiness, the Church of God, and other similar groups. On the whole, Piedmont Carolina is a fertile field for the growth of "isms" which one could well wish were "wasms."

2. A NEW WEST

Leaving the Piedmont we discover a new West. The key words to an understanding of this development are: good roads, hydroelectric power, the Blue Ridge Parkway, the Great Smoky Mountains National Park, tourists, industry, and climate.

For long years the West was not only isolated from the East but also from the Piedmont. We have seen that in a real sense North Carolina is three states in one. In another sense and from a political point of view it is two in one. The governorship alternates between East and West; and there is an unwritten law that one United States Senator must come from the East and one from the West, although the line of demarkation is not very sharply drawn. With the completion of the railroad to Asheville in 1881, and thence to Murphy in 1891, the East was connected with the West. It was not, however, until the advent of good roads, after 1921, that the West was connected in a vital way with the East and the Piedmont. Until good roads came, the counties beyond the Blue Ridge, excepting those south and west of Asheville, were known as the "Lost Provinces." We should point out that even before the advent of good roads thousands were attracted to this area in summer because of the delightful climate. Soon after the turn of the century, the churches began to establish summer assemblies and these attracted church people from every corner of the South, and from many other sections of the country. And so we now find Montreat, Ridgecrest and Fruitland, Lake Junaluska, and Vade Mecum, established by the Presbyterians, the Baptists, the Methodists, and the Episcopalians, respectively.

The railroads made industry possible but not until recently did hydroelectric power make it a reality. Now one may find great wood and paper plants at Canton, Waynesville, and Sylva, the great rayon plant at Enka and the large plant at Brevard in which paper for cigarettes is manufactured. Hydroelectric power has also lighted up the dark places in nearly every section of the mountains. In this area Baptists constitute about sixty per cent of the total church membership. In many places, they meet in the same church houses which their fathers and grandfathers built, but to which no additions have been added and upon which no money, to speak of, has been expended for improvements. About all that is modern in many of them are electric lights. Many of these antiquated structures are hard by great lakes made with the mind and by the hand of man for the transformation of power. On every hand there is evidence of material progress. When, however, one visits these antiquated church houses, observes the quality of the teaching and training that is being done, the poverty of the periods of worship, and the prevailing type of preaching, one wonders whether much spiritual progress is being made.

Tourists

This area is being greatly affected, too, by tourists, who come from far distant places to see the beauty that abounds and to feel the invigorating atmosphere. In 1941, if we mistake not, there were more visitors to the Great Smoky Mountains National Park than to any other National Park in the country. One could see in a day cars from half the states in the Union. The war has interrupted tourist travel and the completion of the Blue Ridge Parkway. In time, however, these rich resources, scenery and climate will aid in further creating a New West. As hydroelectric power has lighted up the mountains, physically speaking, we must see to it that the Light of the World, shining through the churches, is permitted to light up the mountains, spiritually speaking. The people of the mountains are, in many respects, unsurpassed. People with warm hearts and illumined minds are necessary for the tasks ahead, irrespective of where they live. Our Baptist people of the mountains have the warm hearts; but illumined minds need to be developed in many places.

3. A NEW EAST

When this section is considered, the key words to an understanding of it are: agriculture, industry, to a limited degree, and fishing. As to an attitude of mind, the East suggests also the word conservatism. As paradoxical as it may seem, this section of the State, though the oldest of all, was the last to become a New Section. This fact, however, is understood when we consider that the dominant interest has been, and is, agriculture; and it gives birth to and sustains conservatism, which we are thinking of here as resistance to change.

When we think of agriculture in the East we think principally of cotton and tobacco. In recent years, however, potatoes, peanuts, grain crops, and vegetables have received increased attention. Cotton reached its peak acreage in 1926, and North Carolina became the leading tobacco-producing State in that year. But by 1938, the acreage in tobacco equaled that of cotton, the acreage of the latter being lower than in any year since 1877.

The dominance of these crops tends to perpetuate the tenant system. The owners more often than not live in the towns; and farms that once supported one family now are supposed to support two. The system of A.B.C. stores is confined largely to the East. A desire on the part of absentee landowners to escape, or to lower, the burden of taxes had much to do with the coming of these stores. From the point of view of the churches, the tenant system and other changes which have occurred have created grave problems. The tenant farmer moving from place to place, year by year, rarely ever becomes a part of any community or of any church. Somehow he is not expected to. To all this one must add, also, although he dislikes to do so, that there is in the East a lack of interest in religion, on the part of many, which is not found in the Piedmont and the West. We are told that in one county, an A.B.C. store, Sunday movies, and Sunday semi-professional baseball, all appeared for the first time in a single week. From a Baptist standpoint there are but very few strong country churches in that rich area between the Roanoke and the Cape Fear; and let it be remembered that it was almost in the very center of this area that the Baptist State Convention was organized in 1830. Moreover,

for a quarter of a century the Baptist Board has been supporting each year many struggling churches in this very area; and many of them appear to be but little, if any, stronger than they were twenty years ago.

The Coming of the Camps

But the New East of which we speak is quite new. The force that is remaking a large section of this area is that set in motion by the war effort. A concentration of soldiers and attendant civilians in this area has come to pass; North Carolina in the early days was handicapped because of a lack of harbors, and ports. Now it appears that compensation is coming; for the very fact that our coast line has no deep harbors for the landing of an enemy force makes it a suitable place, what with wide rivers and shallow sounds, for training soldiers in a protected area. Of course soil and climate determined also the selection of this section near the coast for Army Camps. One may deny that the coming of these camps—some of them certainly permanent—is an asset. Nevertheless one must admit that they are creating a New East. Their coming has brought new problems and new challenges. Piedmont and Western Carolina must aid the East in meeting them.

Interests, New and Old

We turn now from a general consideration of these three sections of our New North Carolina to examine the varied interests of the people—industry, agriculture, education, transportation and communication, social agencies, recreational activities, community co-operatives, and religion—and to observe how that the actions and interactions of these interests tend to produce the New State of which we speak.

Industry

In 1939 the value of products manufactured in about 3,000 plants was \$1,421,329,758. In 1947 these plants had increased to 5,220 and the value of products manufactured to about \$2,500,000,000. As to bank resources, these have increased from \$558,124,093 in 1939 to at least \$2,700,105,755 in 1947. Compare this with the small amount of \$62,146,551 in 1910.

Agriculture

We cannot give exact facts, but the value of farm crops has increased from \$225,344,000 in 1939 to at least \$762,350,000 in 1947.

Transportation

North Carolina people like to travel. Beginning in 1822, the State has appropriated money for plank roads, railroads, toll roads, turnpikes, and modern highways. Before the war of 1861-65, one million dollars was expended for plank roads, one of them extending from near Greensboro to Wilmington. As early as 1885, macadam roads were built in Mecklenburg and Forsyth counties; and the first concrete road from Asheville towards Black Mountain in 1916. By 1921 there were six hundred and forty-eight miles of improved highways, and by 1936, there were in the primary system of the State ten thousand eight hundred and seventy-five miles, of which ten thousand one hundred and twenty-four were surfaced. With the coming of good roads, railroad mileage, reaching its peak of five thousand five hundred and twenty-two miles in 1920, declined. On these roads and highways, the first autos appeared in 1898. In 1909, 1,705 were registered; in 1915, 20,000; and in 1940, 669,259. The first motor bus line, Raleigh to Durham, came in 1922. Now multiplied thousands use daily the network which covers the State. In 1903, the Wrights flew successfully at Kitty Hawk the first heavier-than-air machine. In 1931, the first regular airline, New York to Miami, with a stop in Raleigh, crossed the State. In 1941, there were in the State forty-eight airports. The world does move even though churches often stand still.

Communication

And North Carolina people like to **listen** and **see** and **read**. The first radio broadcasting station in the State was operated in Asheville in 1921. By 1930, there were in the State ninety-two thousand receiving sets. We do not know how many there are in 1949. With respect to reading, there were being published **in the State** in 1941 two hundred and eighty newspapers and periodicals. We do not know how many came into the State from the outside. Motion pictures were being shown in the State for the first time about 1906. Now there are about

five hundred movie theaters with a total seating capacity of about 200,000. What with easy transportation, the radio, the movies, the newspapers and periodicals, including many salacious ones, and the clubs and societies, the churches have to meet a competition unknown forty years ago. There are thirty-three societies and clubs, excluding those of a political and religious nature, statewide in scope. These, in addition to innumerable local organizations and societies, many of them having a laudable purpose, make it possible for a citizen living in town to attend some meeting each evening in the week if he responds to the calls that come.

Social Welfare Agencies

North Carolina people have become much interested in agencies devoted to the physically and mentally sick, to the physically handicapped and to the under-privileged groups in general. The State has adopted laws for workers in industry, fixing maximum working hours, regulating child labor and providing compensation for injured workers. In 1911 Guilford County established the first County Health Department. Now the State provides a State Board of Health, one for Charities and Public Welfare, and a Board for Vocational Education. Moreover, it has established institutions to care for the groups to which we referred in the beginning of this paragraph. We list them as follows: Institutions for the correction of the morally maladjusted; for whites four, for Negroes one; institutions for the physically and mentally handicapped; for whites six, for Negroes one; orphanages and hospitals; for the whites five, for the Negroes one.

Education

There is manifestly a healthy interest in education among North Carolina people. Prior to the war of 1861-65, the State had perhaps the best public school system in the South. It was, however, perhaps 1890 before the State reached the point which it had attained in 1860. That period, 1875 to 1900, was one of slow recovery. The denominations manifested a bit more lively interest in education than did the State. Private schools, subscription schools, and academies provided the people with about all the educational facilities they had.

Between 1901 and 1905, twelve hundred new schools were built. The slogan was: "Build a schoolhouse each day of the year." The first county high school appeared in Cary in 1907. After that progress was steady, the State following a policy of using its funds to stimulate local initiative and support. But in 1933 the State assumed the financial burden of the entire public school system on the basis of an eight months term. Now we have twelve grades and a nine months term. There are enrolled about 1,000,000 pupils and the cost is about \$80,000,000 a year, excluding principal and interest on buildings. With respect to higher institutions of learning the State since about 1920 has been far from niggardly in its support, supplying some four million each year.

Schools Supported by the Denominations

To complete the educational picture we give a few facts concerning the schools supported by the several denominations. There are thirty-two junior and senior colleges for whites, of which Baptist support seven. For the Negroes, there are eight junior and senior colleges of which the Baptist support one. Also the denominations support twenty-eight orphanages, of which Baptist support one. In the State also there are thirty-nine business colleges, all privately owned. Without doubt North Carolina people are being educated. To what end and for what purpose are the all-important questions, especially in view of the alarming fact that the best minds in the world today are being used to create instruments of destruction and to plan a strategy for their use. But a change must come. Will Christians direct that change? What will Christians who are called Baptists do?

Religion

These questions bring us finally to ask whether North Carolina people are vitally interested in religion, which for us means the Christian religion. As the tables which we present will show, they, or many of them, are interested in church membership. This may or may not mean that they are vital Christians. On this point we cannot speak authoritatively, but concerning Baptists we can give a well-informed opinion. Dr. Walt N. Johnson, we believe, has stated the situation, with respect to the total church membership, in these terms.

Some in the church are genuinely surrendered to Christ.
A larger number are surrendered to the church but not to Christ.
A larger number still are surrendered to neither.

We greatly fear that he is about correct in his appraisal. Another, thinking of the reported membership of the churches, states the case in these terms :

- 5% do not exist.
- 10% cannot be found.
- 20% rarely ever attend.
- 30% are not enrolled in the Sunday School.
- 40% give little or nothing for the support of the church.
- 50% never attend a Sunday evening service in the church.
- 60% are not enrolled in the training activities of the church.
- 70% give little or nothing to the Mission program of the church.
- 80% rarely, if ever, serve as officers or teachers.
- 90% never seriously attempt to win another to Christ.
- 95% rarely, if ever, attend a service of the church during the week time.

Coldness Within—Iniquity Without

In 1900, Bishop Edward Rondthaler of the Moravian Church wrote: "The Twentieth Century will be an age of dispute of nations on the most gigantic scale. It will be an age in which the Church of Jesus Christ will have to contend with iniquity without and with coldness within."

Concerning his prediction about war it is manifest to all that it has come true. With respect to "coldness within," the churches, anyone who carefully examines and honestly appraises the conditions which exist in many churches must admit that there is a manifest coldness. Perhaps "the world is too much with us" here of late. As to "iniquity without," the following authentic facts about North Carolina, blessed of God as it has been, and is, received wide circulation some years ago. "North Carolina, when compared with the other forty-seven states of the Union, ranks first in homicides, ninth in rape, thirteenth in auto thefts, and seventeenth in burglary." Surely "iniquity without" will try to get for itself what it wants for itself so long as "coldness within" seeks to preserve for itself what it has. Shall we ever learn that Christian individuals and Christian churches must give in order to keep what they have.

Period of Revival

Even so, in other days, there was coldness, and iniquity too. In 1800, an English traveler wrote that North Carolina was almost "lost to the sense of religion." We do not know with what people he associated. We do know that as early as 1729 there was a Baptist church in Chowan precinct, and that by 1800 there were fifty to a hundred Baptist churches in North Carolina. How evangelistic and missionary they were we can only surmise. In that very year, 1800, however, a "Great Revival" of religious interest, originating in Tennessee, reached North Carolina, attaining a climax in 1804. And in 1803, Bishop Asbury of the Methodist Church said that "encamping places" of Methodists and Presbyterians in Western North Carolina "made the country look like the Holy Land."

The Churches Grow

Returning, however, to the subject of church membership, the following table shows clearly that more people are enrolled in the churches, absolutely and relatively, than at any time in our history. The abbreviation, "est.," indicates an estimation believed to be substantially correct. The other figures are from reports believed to be fairly accurate.

Growth of Church Memberships and Total Population in North Carolina

Whites and Negroes

| | 1860 | | 1906 | | 1948 |
|---------------------------|---------|--------|-----------|--------|-----------|
| Baptists, all groups..... | 65,000 | | 401,000 | | 900,000 |
| Methodists | 61,000 | | 277,000 | | 425,000 |
| Presbyterians | 15,000 | | 55,837 | | 140,000 |
| Lutherans | 4,000 | (Est.) | 18,000 | | 45,000 |
| Episcopalians | 3,000 | | 13,890 | | 35,000 |
| All others | 12,000 | (Est.) | 38,658 | (Est.) | 140,000 |
| | 160,000 | | 824,385 | | 1,685,000 |
| Totals..... | 160,000 | | 824,385 | | 1,685,000 |
| Total population | 992,622 | | 2,081,250 | | 3,950,000 |

If the totals in these tables are fairly accurate, it is apparent that church membership constituted in 1860 about **16 per cent** of the total population. By 1906 this percentage had increased to about 39, and by 1948 to about 43.

Concluding Words

Some may wonder why so much attention has been given to facts about North Carolina, and to the several "interests" which command the attention of our people. Since this is a book on State Missions, our answer is that the local church, and all the churches working together through the agency of State Missions, must penetrate and permeate every phase of our complex life. The religion of Jesus—not about Jesus—must be concerned with the life of the people as they work, as they read, as they study, as they travel, and as they play. And an understanding of these things will help the churches to supply that vital ministry which is so urgently needed.

Moreover, we have seen that there is a New North Carolina; and that with its advent new problems have arisen. These problems cannot be solved unless they are understood. We have seen, too, that the State is rich in resources. We would, accordingly, urge the reader to reflect upon these things. And as he reflects let him raise and try to answer this question: **Is there any spot anywhere that would appear to be better suited for a demonstration of the Christian way of life than North Carolina?** If the answer is, "there appears to be none," then what must be done? We answer with several concluding statements:

(1) Let the church be the church; let it stand for those fundamental principles which do not change, but let it apply them with intelligence to a changing world. An experience with Christ, vital and personal, retains its validity and value even though it occurred twenty-five years ago; but an experience gained in the application of means and methods to the work of the church may be not only without value but an actual hindrance, even though the experience occurred only ten years ago.

(2) Let democracy work—we do not say make it work. We must learn that democracy is spiritual and will not work save among twice-born people; nor will it work among uneducated people. It follows, therefore, that religion, that is the churches, must get people born again and then nourish and educate them.

(3) Let Baptists who have "The Word" concerning spiritual democracy spread it.

(4) Let Baptist churches work together, seeing "The Word" cannot be spread effectively unless they do.

(5) Let Baptists provide here in North Carolina a demonstration of spiritual democracy; that would be worth a hundred arguments.

(6) Let them **let come** the Kingdom of God on earth. We hear much of the totalitarian state which seeks to dominate and control every segment of the total life of the people. We must frankly face the fact that the Kingdom of God is totalitarian too. The difference between the Kingdom of God and the All-powerful State is not one of aim but of the means used to achieve that aim. The weapons the one uses is love, active good will, "sweet reasonableness," and moral suasion; the other uses force, even to the point of brutality. The central issue in the world today is this: Which will win? It is for the churches to say!

Jesus taught us to pray "Thy Kingdom Come, Thy Will Be Done, as in Heaven, so on Earth." That means for us, first of all in North Carolina.

Test Your Knowledge of This Chapter

1. TRUE OR FALSE STATEMENTS

(Place a plus sign before the number in parenthesis if statement is true; a minus sign if false.)

- (1) One can travel by train from Raleigh to Asheville much more quickly than from Raleigh to New York.
- (2) The Cape Fear River is the only one of the larger rivers of North Carolina which has its source and mouth wholly in North Carolina.
- (3) For the past 75 years the white population has increased more rapidly than the Negro.
- (4) Baptists constitute about one-third of the total church membership of all the churches in North Carolina.
- (5) There are six cities in North Carolina with a population of between 75,000 and 110,000.

2. COMPLETION STATEMENTS

(Write in the blank spaces the correct figures.)

- (1) The population of North Carolina (1948) is about.....
- (2) The number of white Baptists in North Carolina is about
- (3) What may be termed an Awakening, educational and religious, occurred about the year.....
- (4) In 1900 the largest city in the State was.....
- (5) Exclusive of interest and principal payments on buildings, the cost of the public school system is about \$..... per year.

3. STATEMENTS TO BE CHECKED

(Underscore the figure or word which is the more nearly accurate.)

- (1) In territory North Carolina comprises about 35, 49, 64, 71, 82 thousand square miles.
- (2) The churches of all denominations in North Carolina are giving for all purposes, at home and abroad, about 15, 18, 27, 35, 40 million dollars annually.
- (3) There are in towns of 1,000 to 10,000 population about 75, 95, 125, 150, 175 Baptist churches.
- (4) The first hydroelectric plant in North Carolina was installed about 1875, 1887, 1898, 1902, 1910.
- (5) The "Isms" flourish more easily in the East, the Piedmont, the West.

Chapter II

BAPTISTS REVIEW THEIR HISTORY

Baptists are now the most powerful and probably the most influential Christian group in North Carolina. About forty-eight of every one hundred persons in North Carolina who are members of any Christian body are members of Baptist churches. It was not always thus. The people called Baptists are what they are, quantitatively and qualitatively, because they have believed some things with fervor and have learned to work together with enthusiasm.

In their growth, they have used many means and agencies. But they have clung to three agencies which were created soon after the Convention was organized: viz., State Missions, Wake Forest College, and the Biblical Recorder. In fact, at the first session a Board of Managers, or Mission Board, was created and agents, or what we now call General Missionaries, were appointed.

The Primacy of State Missions

It may be said, however, with assurance that State Missions has been the prime agency during the years in uniting the people of the churches in a common task. In saying this, we do not discount the influence of Wake Forest, and the other colleges, nor the Biblical Recorder. Neither do we overlook the reflex influence of Foreign and Home Missions. It remains true, however, that State Missions has been a rallying point; and its work and influence has extended to the churches, demonstrating the benefits of organized activities in a way not quite possible for the colleges and Recorder. Some years ago a group of State Secretaries compiled a book on State Missions. They gave to it the well-chosen title, "The Primacy of State Missions."

In this and the following chapters which deal with our growth for more than a hundred years, we shall deal principally with State Missions, making mention of other agencies, to be sure, but only as they act and interact with State Missions.

The Convention

The State Convention came into existence in 1830 by the adoption of the following simple resolution: "Resolved: That this Society be transformed into a State Convention." Now one should note carefully the word "Society." Also one should note the word "Benevolent." Our present constitution uses the word "Social Service," although the word commonly used is "Benevolence." In our day when these terms are used we usually think of Orphanages, Hospitals, and Aged Ministers' Relief. The Founding Fathers were not thinking of these objects at all. They were to come much later, the Hospital not until 1924, nearly one hundred years later. But the Society which became the State Convention was known as a "Benevolent Society." Out of small local societies had come the State Society and out of it came the State Convention. These "Benevolent Societies" were in reality Missionary Societies formed within the churches and within associations but with little or no organization. State Conventions came in time because it was only natural that those who thought and felt alike should desire to organize themselves for more effective work. As an example, in 1807 a Baptist Missionary Society was organized in New York. It became the State Convention in 1821, the first to be organized.

Preliminary Steps

Events were somewhat similar in North Carolina. Dr. J. D. Hufham says that under the leadership of Martin Ross, and other like-minded with him, the Kehukee Association organized a Missionary Society at Windsor in 1805. In many churches these local societies flourished and these in turn formed connections with similar societies in other churches through the associations. Let it not be forgotten that when the State Convention was organized and definite State Missions was begun, there were in the State fourteen associations. These scattered Missionary Societies were, however, doing little or nothing to promote actual mission work. Men with insight and vision saw that something more was needed. Hence, in 1809, Martin Ross, in whose consecrated brain, said Dr. Livingston Johnson, the Baptist State Convention was born, introduced a resolution looking to the formation of "a General Meeting for Corre-

spondence." Opposition developed, but in 1811, this "General Meeting" was organized. Some progress was made. The "General Meeting for Correspondence" became the North Carolina Baptist Missionary Society; and, in 1817, at the first session of the Triennial Convention, which embraced all of the states, North Carolina, in its contributions to Foreign Missions, led all of them save Massachusetts. Opposition, however, was developing.

At the time the Convention was organized there were about fifteen thousand Baptists in North Carolina. Thomas Meredith, in an address authorized by the Convention and sent out to the Baptists of the State, said: "It may not be out of place perhaps to specify more particularly some of our calculations. There are in North Carolina fourteen associations, which comprise two hundred and seventy-two churches, and these churches contain upward of fifteen thousand five hundred and thirty members. Now let it be supposed that one-half of these churches will see proper to patronize the Convention." Thus, if Meredith was correct in his estimates, there were only seven thousand five hundred Baptists who were in any sense missionary; for it is one thing to be missionary in theory but quite another to be missionary in practice. It is of record that brethren appointed by one association to visit another were denied seats because they believed in the "benevolent institutions" of the day, viz., Sunday Schools, Bible Societies, and State Conventions.

This last-named attitude brings us back to the opposition to organized work which developed after about 1821. We may as well search for the reasons which were not peculiar to North Carolina. These reasons were principally three in number.

First: There existed the belief, honestly held we may believe, that a Convention with a board would dictate to the churches and thus destroy local autonomy. The following clauses appeared in many of the constitutions of the State Conventions in the North: "This Convention shall never possess a single attribute of power or authority over any church or association whatever." Baptists, in particular, wished to be done with Old World politics both in church and state.

Second: There existed an antipathy to the payment of salaries for general workers and to general expenses or "overhead" as it has been, and is often, called. Before 1820, no salaries had been paid; but a change of policy occurred. After the Baptist Missionary Society took the place of the meeting of General Correspondence, agents were employed with salaries of thirty dollars to forty dollars per month. Subsequently, opposition developed and this opposition was in the majority. It appears that the opposition was based not on the missionary enterprise, but on the **methods** to be employed. Similar opposition has appeared during all these hundred years. It is safe to say that every Convention Secretary has been called upon to correct rumors and statements to the effect that most of the money given by the churches for Missions was consumed in "overhead expenses." Within recent years the report was circulated that 93 per cent was consumed in "overhead," only 7 per cent reaching the mission field, when the very opposite percentages are near the truth.

Third: There was strong opposition to Christian Education and a trained ministry. Dr. Charles E. Maddry thinks that the rock upon which North Carolina Baptists split in the eighteen hundred and thirties was not so much upon the question of Missions as upon the question of Christian Education and the **methods** adopted for the gathering of funds for missionary endeavor. He is probably correct in his appraisal.

In passing, let it be recalled again that those Baptists who opposed the organized work of the Convention; and who have been, and are, commonly called "Primitives" or "Hardshells" have grown hardly at all in these hundred years in numbers or in influence, while Missionary Baptists have grown from about eight to twelve thousand in 1830 to more than six hundred thousand in 1948, according to the rolls. The Primitives were not primitive enough. They failed to grasp the meaning of the New Testament record which reads: "and they went everywhere preaching the Gospel." They failed to understand that in the work of the Kingdom it is either **extension** or **extinction**.

The Work Begins

We can hardly applaud too much those far-seeing and courageous men who began the work of the Convention. Briefly we

review what they undertook to do. Their purpose was to strengthen the churches already existing and to establish new ones in needy and strategic places. As the years have passed, many other activities have been undertaken. It remains true, however, that this original purpose continues to be the dominant one in our State Mission work.

In order to accomplish this purpose a "Board of Directors" was appointed. A general agent, Elder Samuel Waite, was elected and several "voluntary agents" were named. As we applaud their Christian statesmanship we do well to recall their names. They were: P. W. Dowd, Thomas Meredith, William P. Biddle, James McDaniel, John Armstrong, Reuben Lawrence, Robert T. Daniel, Eli Phillips, James D. Hall, John Purifoy, John Culpepper, William Dowd, J. Lowell, William Burch, Noah Richardson, T. D. Armstrong, Job Goodman, Joel Gullledge, James Dennis, Eli Carroll. All these gave a part of their time freely in order that the work of the Convention might succeed. A few years later, many missionaries were employed on a part-time basis to visit "destitute regions."

The Creation of Other Agencies

With a State Mission program well under way, these founders set themselves to the creation of two other agencies, viz., Wake Forest College and the Biblical Recorder. A want of space forbids a detailed discussion of the founding of these two agencies. Take a look at the masthead of the Biblical Recorder and you will observe these words: "Founded in 1833 by Thomas Meredith." Observe the seal of Wake Forest College and you will note the date, 1834.

Meredith's Great Address

Once again we need to bear in mind that these agencies were being created and a program of State Missions launched in the face of almost bitter opposition. We do well to remember the words of Thomas Meredith who, in sending out a general letter to the churches at the request of the Convention, said:

"And we would first speak to those who oppose our measures. Brethren, you who are averse to State Conventions, and to Missions, and to Educational Societies, and who have carried your hostility so far as even to threaten with excommunication those

of your church members who dare to think and act differently from yourselves in these matters, we wish it distinctly understood that we have no quarrel with you of any kind. We neither dislike nor envy you, nor do we despise you, nor yet do we FEAR you; we regard you as Christians, as Baptists, and as Brethren, but we consider you sadly mistaken, and we sincerely regret the loss of your services in the important and interesting work before us. When we earnestly plead our arguments in favor of what we do, and patiently consider the objections which you urge against us, we do this, not for the purpose of justifying ourselves, nor yet for the purpose of justifying the cause which we advocate, but for the sole purpose of correcting your mistake, of reclaiming you from error, and of enlisting your services in the cause of the Redeemer in general, and in that of the denomination in particular. And we desire you further to understand that we shall go on with our undertaking, whether you aid us or oppose us. You may misrepresent our intentions, if you choose, you may impugn our reputations, and you may conflict with our movements; but you cannot injure us, nor can you prevent the accomplishment of our plans. The improvement of the Ministry, and of the churches of the Baptist denomination in North Carolina will be effected, and by the means proposed, either sooner or later."

Churches Are Established

At an early period the leaders saw the wisdom of establishing strong churches in strategic centers. Accordingly, aid was extended to Wilmington, to Raleigh, to Halifax, and to Smithfield. Aid to churches further west had to wait until a later time. They did not, however, neglect the country churches; and most of the churches were in the country. They sought to divide the State into twelve districts and appoint a missionary for each.

In this connection it must be pointed out that the remarkable growth of Baptists in North Carolina is due largely to the fact that Baptist principles and polity appealed to the country churches, and that, during the years, agents and missionaries of the State Board have cultivated the country churches. Later, as the towns began to grow with an influx of population from the country, people took their church membership with them and thus poured a continuous stream of new life into the town churches. Even now a great part of the aggressive leadership in our larger city churches is composed of men and women who have come to the city from the country and the smaller towns

and villages. It is interesting to observe that only recently the Catholics have turned much of their attention to the country and villages for these reasons which we have stated. They have learned that missionary penetration is not from city to country, but rather from country to city. Another illustration may be given. Baptists are dominant in the industrial areas of our State especially in the Piedmont section.

With the coming of industry to the cities, the workers were recruited largely from the country where they owned small farms or worked as tenants. They left the country as Baptists; they arrived in town as Baptists; and Baptists they have remained. From these churches in the industrial areas the Convention receives, and has received a steady and substantial flow of money for the objects which it sponsors.

Organization of the Southern Baptist Convention

When the Convention met in Raleigh in 1845, two significant actions were taken. First, approval was given to the formation of the Southern Baptist Convention and to the formation of a Foreign and Home Board. Since even now some people are confused concerning what is meant by State Missions and what is meant by Home Missions, this clarifying word is given in this connection. What we know now as State Missions was referred to in the early days as Home Missions. Before 1845, there was no Southern Baptist Convention and no Home Board. Moreover, for a time after the formation of this Board, its work was referred to as Domestic Missions. When later the work of this Board came to be referred to as Home Missions, the work carried on within the State came to be referred to as State Missions and this terminology obtains today. Always and all the time we need to think of Missions as Missions. We speak of State, Home, or Foreign simply for convenience.

Formation of Western Baptist Convention

The Convention of 1845 approved the formation of the Western Baptist Convention, composing the counties west of the Blue Ridge. Transportation in those days was difficult. One can now travel to Canada and return as quickly as one could reach sections of western North Carolina in those days. It was

felt that the organization of this new Convention would result in the more rapid evangelization of that part of the State.

A Decade of Progress

The decade 1850-1860 was perhaps the most significant period for State Missions during all the years from about 1840 until perhaps 1890. Early in this period, increased attention was given to the towns; and the minutes record an effort to establish and aid the work in Salisbury, Charlotte, Wadesboro, Mocksville, Statesville, Goldsboro, Greensboro, Beaufort, Chapel Hill, Lumberton, Washington, Winston-Salem, Wilson, High Point, Asheville, Tarboro, and others. It will be noted that attention was now being directed to the area west of Raleigh.

The Convention of 1856

Perhaps the greatest session the Convention ever had during all these years was that of 1856. Certainly it was the greatest so far as raising money was concerned. And it must be kept in mind that about all the money raised in those days was given by those who attended the meetings of the associations and the Convention. At this Convention, the sum of forty-four thousand dollars was subscribed, and subsequently paid for the endowment of Wake Forest; eighteen thousand seven hundred and fifty dollars to pay the indebtedness of the meeting house of the First Church, Raleigh; four hundred sixteen dollars and twenty-eight cents for Home Missions; six hundred thirty-seven dollars and fifty cents for Foreign Missions; a total, including miscellaneous gifts, says Dr. Skinner, of sixty-four thousand six hundred eighty-four dollars and thirty cents. Thus the present endowment of Wake Forest had its beginning. It is reported that fifty thousand had been previously subscribed. That amount for the First Church, Raleigh, appears quite large for those days. Dr. Livingston Johnson, quoting from the Recorder, gives the figure as thirteen thousand six hundred and fifty dollars.

It is quite probable that no other church was aided by the Convention to such an extent until the building of the present house of worship at Chapel Hill about sixty-five years later. Of course, it is likely that a great deal of this money was given

by members of that church. The meeting of the Convention provided an occasion for an achievement so remarkable. Since those days this great old church has paid into the treasury of the State Convention probably more than seven hundred thousand dollars. Or take another illustration. This same Convention was urged to cultivate the town of Greensboro as a "post of first importance." The Convention acted, and once again it is probable that this church has paid into the Convention treasury during the years another seven hundred thousand dollars and more.

Thus it was that much was being undertaken and much accomplished.

Then came the War for Southern Independence.

Activities During the War

With the coming of the war and subsequent reconstruction, the work of State Missions was demoralized. All efforts were concentrated on army colportage. It is reported that about twenty-five men were employed to preach and distribute Bibles among the soldiers. For this work it is estimated that about one hundred thousand dollars was raised and expended during the war.

Viewing the Remains

In the fall of 1865 it appears that the State Sunday School Board was the only agency left in fair condition. It had assets in stocks and money. A large part of the endowment of Wake Forest College, some forty-six thousand dollars, invested in Confederate bonds, was swept away. In spite of severe dislocations caused by the war, and desolation on every hand, the leaders found themselves "perplexed but not in despair." Wake Forest was perhaps in better condition than the State University. The Corresponding Secretary of the Convention, W. T. Walters, reported to the 1866 Convention:

"The churches have exhibited an interest and a spirit of self-sacrifice unexampled in our former history. I am sure, in some instances, at least, we have received the widow's mite. As quietly and privately these contributions have been thrust into my hands, and the donators have turned away with throbbing

hearts and streaming eyes, I felt that all were making sacrifices, and many very great sacrifices.”

Disturbing Elements

The brethren became disturbed because of the infiltration of the Unitarians and other “isms” into the State. State Missions, therefore, gained in importance. In 1866, Fayetteville and Warrenton, two important posts at that time, were aided. The Recorder resumed publication. The Sunday School Board was having financial trouble. More and more it became a “white elephant” on the hands of the Convention. Seventeen State missionaries were employed in 1867. An agent was raising funds for the endowment of Wake Forest College at the rate of one thousand dollars per week. An effort was made to turn the work of State Missions over to the Home Mission Board. At the request of the colored brethren, a committee was appointed to aid them in the organization of a Negro Baptist State Convention. Parenthetically, let it be said, the Negro Convention, now called The General Baptist State Convention of North Carolina, celebrated its Diamond Jubilee in the Raleigh City Auditorium, August the third to the sixth, 1942. In 1868, the Board reports that there are only seventeen missionaries, and that the church at High Point and Thomasville are about to be sold for debt. At this time both the Home Board and the Foreign Board had agents in the State. There was but little co-operation between these agents and the secretary and missionaries of the Convention. The State Board was in debt and the associations were swinging away from the Convention and attempting to do mission work within their own bounds. The 1869 and 1870 sessions of the Convention were rather gloomy. State Missions was at a very low ebb and Matthew T. Yates, now on his second visit from China, did not arouse much enthusiasm. The political situation, with northern men and Negroes largely in control, doubtless had its effect and there was an apparent desire for a change in the leadership of the Convention. It was a revolutionary period.

Looking Ahead

With the Convention of 1871, there appeared a renewed enthusiasm. J. D. Hufham had become the Corresponding Secre-

tary, and the report of the Board reveals an attempt to aid many new churches. Of particular interest is an item in the minutes, which refers to Cleveland County, especially in view of the fact that there are perhaps more Baptists to the square mile in that county than on any spot of like area in the world. It was reported that there was great destitution in that area and that the Gospel could not be sent to a place that needed it more.

A year later, the Secretary was able to report thirty-eight missionaries and six churches organized by them in the Cape Fear Association alone. An increasing number of churches were reported as being aided. At this time, however, only about five thousand dollars was being raised for State Missions; and in 1873, Secretary Hufham reported that the operation of State Missions had not been extended due to the fact that the Convention had previously authorized a canvass for the endowment of Wake Forest in the amount of one hundred thousand dollars. State Missions was in debt, the appropriations exceeding the receipts by about three to one. Except for the periods during the war, State Mission work and the work of the Convention in general was at this time at a lower ebb than it had been in perhaps thirty years. The trouble appears to have been a loss of denominational esprit de corps, aggravated by economic and political conditions. Dr. J. D. Hufham, however, appears to have done a monumental work during these difficult years.

The Dawn Appears

Gloomy reports continued to be made to the Convention during the year 1874. In 1876 only nine missionaries were employed and yet a debt remained. Even so, at this period some things of far-reaching importance began to happen. The Convention of 1876 commended the "orphan work of the State" under the management of J. H. Mills and voted to give one-half of the special collection to the cause. The Sunday School Board, which in the years just past had been in difficulty, was under the leadership of a newly appointed Secretary, John E. Ray, was out of debt and had nine hundred dollars to its credit. To Convention of 1877, a report of the Woman's Central Committee, organized in April of that year, was made showing collections of three hundred forty-two dollars and sixteen cents

from seventeen societies. A spirited debate followed a resolution to commend the women and to invite them to make reports in the future. The resolution reported by Dr. T. H. Pritchard for adoption read as follows: "Resolved, That we cordially invite this Committee to report the work **they may be able to accomplish** to this Convention at its next session." After a spirited discussion, during which the Convention adjourned, the resolution was changed so that the words which we have in blackface in the resolution just quoted became, "**The societies organized in the churches may be able to do.**" Apparently there was the fear that these new societies would operate not alone outside the Convention but indeed outside the churches. Thus in and out of this dark period, when the churches were doing so little for Missions, there were born agencies which are now full grown and very much alive: viz., Women's work, Sunday School work, and Orphanage work. The Convention, however, had merely recognized the fact of their birth. Adoption into the family had to wait for a time.

The reports of the Convention for 1878, '79, and '80 were much more encouraging. John E. Ray had become part-time Secretary in 1877, receiving ten dollars per month. There was still a debt on State Missions, but with the increasing gifts of the women, more was being given to Foreign Missions. Secretary Ray visited associations for six weeks, receiving nothing but his traveling expenses. The Board had only eighteen missionaries while the associations had nearly as many. It was this lack of co-operation between the associations and the Convention which caused deep concern. Moreover, there was a lack of co-operation between the Convention forces and the agents of the Foreign Mission Board. A proposal to create a Board of Foreign Missions for the Baptists of North Carolina to be located in Wilmington failed by a close vote. Instead, a resolution was passed requesting the Foreign Board of the Southern Baptist Convention to appoint agents for the collection of funds in North Carolina, only on the recommendation of the Mission Board of the North Carolina Convention. In these days Baptists were using, if not employing, their right to differ if not to quarrel. Most often, however, among Baptists, activity follows those periods of dissen-sion. It was thus in the eighteen hundred and eighties.

Progressive Steps

At the Convention of 1883 it was reported that one hundred six thousand dollars had been raised during the year, including the amount for the Wake Forest endowment. A dozen students were employed by the Board to do evangelistic work during the summer, and these reported eight hundred and seventy professions with more than a thousand dollars collected for missions. The selection of trustees for Wake Forest College was giving the brethren some concern. There was the feeling that the college might get away from the Convention. It was **announced** (blackface ours) that the North Carolina Orphanage Association had been organized. The following year a committee was appointed to report on the Orphanage.

First Full-Time Secretary

In 1885, John E. Ray was elected Secretary to give his **full** time. Prior to this date, all the Corresponding Secretaries had been part-time only. In 1886, it was reported that more than eight thousand dollars was raised, and that there was **no debt**. There were forty-eight children at the Orphanage at Thomasville. Miss Fannie E. S. Heck had become President of the Woman's Central Committee, Miss Sallie Bailey, Corresponding Secretary, and the committee had begun the publication of **Missionary Talk**. In 1887, the following very interesting resolution was introduced by Dr. Hufham:

"Resolved, That as much of the report of the Board of Missions as refers to woman's work be referred to a committee of seven, with instructions to consider the expediency of admitting female delegates into this body, and the conditions and restrictions under which they are to be admitted."

The committee was appointed and reported, but the report was tabled and is not printed in the Minutes of the Convention. Whereupon another resolution which reads as follows was adopted:

"Resolved, That we receive with pleasure the report of the excellent work done by the Woman's Central Committee on Missions, and we cordially bid them continue the same, assuring them of our sympathy, co-operation, and aid."

Apparently the men were willing to applaud the work of the women in raising money for Missions. But they were not ready to admit "female delegates" into the Convention.

Baptist Headquarters Located in Raleigh

An effort was made to have the Orphanage Association care for indigent and infirm preachers. The Board of Missions and the Sunday School Board were consolidated under the name of "Board of Missions and Sunday Schools." This continued until 1916 when the words "Sunday Schools" were left off. The Mission Board and the Board of Education became "The General Board" in 1926.

During the administration of Mr. Ray, 1877-1887, there was substantial progress along many lines, although he gave his full time to the work during a two-year period only. The debt on State Missions was paid, a supply store was established, and Baptist Headquarters located in Raleigh. When he became Secretary, there were but two or three associations co-operating with the Convention. When he resigned, all the associations were co-operating, seventy-five missionaries were employed, and contributions for State Missions had increased from less than three thousand dollars to more than eight thousand dollars, annually.

The Women Enlarge Their Work

Dr. Columbus Durham became Secretary in 1887, when Mr. Ray moved to Colorado. His administration was unusually successful, and in the following paragraphs we summarize some of the things which were accomplished during this period ending with his death in 1895.

In 1888, the Woman's Central Committee reported the organization of Sunbeam Societies. Goals for Foreign and Home Missions were adopted, eleven thousand dollars, and five thousand dollars respectively; and it was voted to attempt to add fifty thousand dollars to the endowment of Wake Forest. Steps were taken toward the establishment of a "Baptist Female University in the State." In 1889, it was reported that, within the year, thirteen missionaries had gone from North Carolina to the foreign field. A Ministers' Relief Board was established,

with headquarters in Wilmington, but changed the next year to Durham.

Sunday Schools and Orphanage

Dr. J. M. Frost, representing the new Sunday School Board of the Southern Baptist Convention, attended the Convention of 1891, and the Convention agreed to co-operate with this Board. The time had surely arrived for a renewed emphasis on teaching, for Dr. Frost declared that three-fifths of the white Baptist churches of the South were without Sunday Schools. In 1892 the following significant resolution was adopted:

“We recommend that each Baptist church in the state hold a special service in their house of worship on Thanksgiving Day of each year and take a collection in cash and kind for the Orphanage at Thomasville.”

It was not, however, until 1904 that there was an organic connection between the Convention and the Orphanage, although Baptist people were supporting it during these years.

It was at this period that the fear arose that larger appropriations to the State institutions would endanger the life of Wake Forest and other Baptist schools. An effort was made to confer with other denominations so as to secure concerted action. The pamphlet, “How Far Should a State Undertake to Educate,” by President Charles E. Taylor of Wake Forest, was widely read. The contention was that the State should furnish primary education but leave higher education to be paid for by the individuals, who benefited directly, and from interest on endowments. Subsequent events have proved that their fears were not without some foundation.

Debts Then and Now

The year 1893 found State Missions, including the Sunday School Department, again in debt in spite of the aggressive work of Secretary Durham. The debt of more than five thousand dollars was, in the opinion of the Board, due to the low price of cotton and to the fact that the Columbian Exposition took out of the State a large sum of money which “would have gone to State Missions.” Dr. Livingston Johnson thought that it was due rather to a high pressure Century Missionary Cam-

paign, which had been inaugurated and which had largely failed. One is led to remark that Baptists then as now often seek for alibis to excuse their failures. Another remark by Dr. Livingston Johnson is worthy of quotation: "It is remarkable how many poor crop years we find in the history of the Convention." In passing, it should be recorded that during a period of forty years or more, the Board rarely ever came to the Convention without a debt. Hence, debt is no new thing to Baptists; and it may be added that in most instances, debts, then as now, occurred, not because the leaders, who were in touch with the needs, trusted the people to little, but rather too much.

The Passing of Two Statesmen

A feeling of sadness pervaded the Convention of 1895. During the year two Baptist statesmen had passed, Secretary Columbus Durham and Recorder Editor C. T. Bailey, the first, the Corresponding Secretary of the Convention for several years; the latter, editor of the Recorder for twenty years. As to Dr. Bailey, it may be said that the rapid development of Baptists, from 1875 to 1895, was due in large measure to the influence of the Biblical Recorder under his able editorship. Concerning Dr. Durham, it is the general opinion of those qualified to know, that he did more than any other man of his day to create a denominational spirit by his enthusiasm and energy. The workers depart, but the work goes on. Dr. John E. White became Convention Secretary; Josiah W. Bailey, editor of the **Recorder**; J. B. Boone, General Manager of the Orphanage; Archibald Johnson, editor of **Charity and Children**; and a year later, B. W. Spilman, Sunday School Missionary. What a quintette!

The Semi-Centennial in Greenville

We pass by the years 1896 to 1897 except to say that substantial progress was being made. In 1898, the Convention returned to Greenville for its annual meeting, which proved to be an epochal one. Dr. Durham had undertaken ten years earlier to effect a union with the Western North Carolina Convention; and, in 1893, the French Broad, the Yancey, and the Mitchell Associations had come to the Convention from the Western Convention. Let it be remembered that the Western North Carolina Railroad did not reach Asheville until 1880, and Mur-

phy until 1891, and the Convention had met only two or three times west of Charlotte and Winston-Salem. It was not until 1899 that it met in Asheville. In 1898 the union, referred to above, was effected, and A. E. Brown, the apostle of the educational awakening in western North Carolina, became the missionary of the Board in that section. In passing let it be recorded that the several mountain schools established by Brown came later, probably through the influence of John E. White, to be supported by the Home Mission Board. Among these was, for a time, in fact up until about 1925, Mars Hill. Also, it should be stated that in effecting the union referred to Rev. A. I. Justice, of Hendersonville, was most influential.

Baptist Female University Opens

In 1899, the Board was able to make a glowing report with receipts of eight thousand dollars more than the preceding year, and more missionaries employed than ever before. The women reported four hundred societies, and gifts during the previous fourteen years of fifty-two thousand dollars to State, Home, and Foreign Missions. Miss Fannie E. S. Heck was thanked for her faithful, efficient, and self-denying services in securing funds for the Baptist Female University. This institution had opened its doors on September 27, 1899, with an enrollment of one hundred and eighty.

The year 1900 witnessed several changes in the leadership of the Convention. R. H. Marsh and N. B. Broughton were President and Recording Secretary, respectively, and had been for a number of years. John E. White, however, resigned as Corresponding Secretary, and Livingston Johnson, at that time pastor of the First Church of Greensboro, succeeded him; and R. T. Vann became President of the Baptist Female University. Concerning Dr. White, Dr. Livingston Johnson said:

“He gave our State a standing and prominence among the sisterhood of states in the Southern Baptist Convention that she had never enjoyed before.”

The Convention and the Recorder

By this time, 1900, Baptists were giving to all objects, excluding funds for buildings, about thirty-five thousand dol-

lars per year, of which amount the women reported gifts of about ten thousand dollars. This Convention of 1900 also took an advanced step concerning the Recorder, recommending the forming of a corporation to own and operate it. In order that there might be a more vital connection between the Convention and the Recorder, it was agreed that the Convention should appoint a committee, who were to be non-stockholders, but who were, along with the directors, to constitute a committee with the power to elect an editor or editors of the paper. The committee so constituted elected Hight C Moore as editor, and subsequently Livingston Johnson and J. S. Farmer, who together served for a period of thirty-eight years. Under the wise and guiding hand of Mr. Farmer, who was for years business manager, the Recorder Company prospered and erected, in 1907, the Recorder Building. Upon the death of Mr. Farmer in 1938, the Convention purchased both the Recorder and the Recorder Building.

The Century Fund

This same Convention of 1900 undertook to raise a Century Fund of one hundred thousand dollars for the endowment and equipment of Baptist schools, and Rev. O. L. Stringfield, who had been so successful in raising funds for the Female University, now Meredith, was elected Financial Secretary. For some reason, however, the movement failed. It was the first effort which Baptists had made to have a Unified Campaign for all the objects and all the schools. Such a unified effort had to wait, so far as the schools were concerned, until the Million-Dollar Campaign in 1919; and so far as all the objects were concerned, until the Seventy-five Million Campaign in 1919-20. However, it should be added that the Convention of 1901 raised in cash and subscriptions funds enough to pay the debt on the Baptist Female University. It should be said that Wake Forest and Meredith should ever hold in grateful remembrance what the Convention at sundry times has done for them. Up until 1919 much of the endowment of Wake Forest was raised on the floor of the Convention, or steps taken to raise it in the churches. In this brief sketch, reference has been made many times to those efforts; and yet, other efforts may be mentioned here.

Endowment for Wake Forest

In the Convention of 1903, an amount sufficient to pay the balance of the debt of the Baptist Female University was raised; and in 1905, the Convention undertook to raise one hundred and fifty thousand dollars for the endowment of Wake Forest. In 1906, amid much enthusiasm, this effort was launched with J. B. Carlyle as the leader. To him was entrusted the raising of one hundred and twelve thousand five hundred dollars in order to secure thirty-seven thousand five hundred dollars from the General Education Board. Subscriptions amounting to thirty-two thousand dollars were taken then and there; and subsequently the effort succeeded, a balance of ten thousand two hundred dollars being subscribed at the Convention of 1907.

Livingston Johnson in the Lead

In 1903, the work of the Sunday School Board was presented to the Convention for the first time with a formal report; and in 1905, a resolution by B. W. Spilman provided for the appointment of a committee to consider the advisability of securing one or more assembly grounds. Thus, of course, Ridgecrest had its beginning. Due to a lack of facilities for entertaining both at the same time, the Woman's Missionary Union decided to change its place and time of meeting, selecting April instead of December as the time of meeting. Miss Fannie E. S. Heck became in May, 1906, President of the W.M.U., auxiliary to the Southern Baptist Convention, and Mrs. Hight C Moore, the Corresponding Secretary of the W.M.U. of North Carolina, Mrs. W. N. Jones serving as Recording Secretary and Treasurer. Ten years earlier, Miss Elizabeth N. Briggs had organized Sunbeam Bands and had given impetus to the organization of the Royal Ambassadors. In 1905, the work of State Missions was expanding. To assist Dr. Livingston Johnson, Dr. W. R. Bradshaw became a general evangelist for the West and Rev. Braxton Craig for the East. Then in 1906, following a notable speech by J. W. Bailey, a goal of fifty thousand dollars to cover a year's program of State Missions was adopted.

The Training Union and the Hospital

Thus, before 1910, every institution and agency, which Baptists are now using for the advancement of His Kingdom Program, had their beginnings, save two, the Training Union and the Hospital. In 1912, the Training Union became an integral part of the State Mission Program with Rev. T. B. Davis as full-time Secretary; and in 1924, the Baptist Hospital opened its doors. In 1919, the North Carolina Ministers' Relief Board was merged with the Relief and Annuity Board of the Southern Baptist Convention.

A Summary

In order to bring this sketch up to date, 1948, space permits the mention of only a few outstanding events and personalities.

Dr. Livingston Johnson served as Corresponding Secretary for fifteen years, resigning to become editor of the Recorder. Under him there was growth and generally an era of good feeling. Of him a disinterested journalist recently said that he was often lovingly referred to as the Baptist Pope, because "he spoke for the denomination, uttered its dogmas, and kept its ancient faith."

In the secretaryship of the Convention, Dr. Walt N. Johnson succeeded Dr. Livingston Johnson, continuing until 1920 when Dr. Charles E. Maddry became Secretary. He in turn was succeeded by the present incumbent M. A. Huggins in 1932.

Outmoded Means and Methods

Let it be remembered that up until the Seventy-five Million Campaign, each object found it necessary to present its appeal directly to churches, to associations, and to the Convention. We have seen how this arrangement provoked friction at times. Moreover, it was expensive. But most of all, it was precarious. Dr. Livingston Johnson during the years of his secretaryship laid out in faith the State Mission program for the year. It is true that some of the more progressive churches had learned to transmit money collected during the year for this object or that. But in the case of State Missions, he had to look forward to the offering in the fall. If, on the Sunday or Sundays set apart for the offering, the weather was bad, the offering was small and that meant a debt on State Missions. Now,

however, hundreds of churches are receiving money for State Missions, as well as for other objects of the Convention, **each Sunday** through the CO-OPERATIVE PROGRAM. There are designations during the year, and especially in September and October, for State Missions, but the substantial part of the income for State Missions comes each week through the Co-operative Program. What has been said concerning State Missions prior to the Seventy-five Million Campaign was also true concerning the special appeals brought to the churches by other agencies of the Convention. The weather, the season of year, and the quality of the speaker often determined the amount of the offering.

The Seventy-five Million Campaign

We call the magnificent program launched in 1919-20 the Seventy-five Million Campaign. In reality, it was a Co-operative Program in that all objects, whether supported by the State or Southern Baptist Convention, merged their appeals, worked together in the promotion of the program and shared, on a percentage basis, in the receipts. As we noted above, an effort was made to bring the schools into a co-operative campaign in 1901 and failed. Neither the schools nor the people were ready for it. But in 1919, a co-operative movement was begun to raise one million dollars. In the meantime, a larger movement, covering the territory of the Southern Baptist Convention, was being inaugurated. This was the Seventy-five Million; and into the larger effort the School Campaign was merged. In that great effort about ninety-two million dollars, instead of seventy-five million dollars, was pledged. It has been said by some that this campaign was a failure in that at the end of it, debts were left on institutions and agencies, and because only about sixty-two million dollars were collected. Mistakes were made to be sure, but a greater mistake would have been not to have undertaken a World Program in the Master's Name in those days following the First World War. Without doubt the effort was too militarized and too high-pressured. Even so, to say it was a failure is to miss entirely its meaning. Apart from any benefits which millions in this and other lands received, the effort convinced Baptists of their ability to respond to the world's crying needs. In North Carolina more than five mil-

lion dollars were collected in a period of about five and one-half years, a sum by far greater than Baptists had given in the previous ninety years of their organized work.

Following this great period of expansion, our Baptist people sought to preserve the principle of co-operation which they had found so profitable.

The Co-operative Program

Accordingly, there was projected the Unified Program; and this, with the principles preserved, became, after a short time, the Co-operative Program. With the emphasis upon stewardship and offerings brought as an act of worship, there continues a steady flow of income, week after week, into the treasury of the State and Southern Baptist Conventions. In 1948, the total, including gifts through the Co-operative Program and designations, amounted to about \$3,000,000.

The Centennial

In 1927-28 a Centennial Campaign, designed to pay the educational debts of the Convention, was successful to the extent of some six hundred thousand dollars. Then in 1930, with the women constituting more than half the enrolled messengers, the Convention, in extraordinary session, returned to Greenville to review a hundred years of significant history.

Recent Achievements

In 1932 the Convention owed nearly a million dollars. This debt was paid in 1945. In 1943 the Convention undertook to build for Wake Forest College a new chapel, including a Religion and Music Building. At the present writing this project is being completed at a cost of some \$325,000. If the two buildings had been constructed wholly in 1948, they would probably have cost more than \$500,000. Recently also a new lot and building on Hillsboro Street, Raleigh, has been purchased at a cost of about \$70,000, some \$20,000 of which has been paid. Also a building in Charlotte has been purchased in order to have a second book store. Property at Fruitland, owned by the Home Mission Board, was secured. It is used in the winter as a school for ministers and in the summer as an as-

sembly for our people. Recently also a site and buildings on the coast near Carolina Beach has been leased for an assembly in the eastern part of the State. In 1946 the Convention voted to move Wake Forest College to Winston-Salem if and when a sufficient amount of money is raised to provide adequately for a student body of 2,000. Gardner-Webb College at Boiling Springs has been received into the Convention as one of the colleges in the Baptist system. Moreover, at the present writing Chowan College, after being closed for some years, plans to reopen its doors for the session of 1949-1950. Truly the past ten years may be characterized as an era of great expansion.

Some four hundred new churches have come into existence during the past fifteen years, with a total increase in membership of some 200,000. State Missions has aided some 300 of these churches, helping to buy lots and helping often on the salaries of the pastors. In short, Baptists now number some 600,000. They worship in 2,810 churches, and gave for all causes in 1948 about \$16,000,000. Of this total some \$3,000,000 was given for the objects supported by the Conventions, State and Southern.

An Explanation

To some, it may occur that in this sketch on State Mission activities during these years we have given too much attention to other activities promoted by the Convention. We confess that there may be some truth in any such assertion. Even so, we do not apologize. If it be said that this sketch is more nearly a brief history of the Convention than of State Missions, our reply is that a history of State Missions must be, in large measure, a history of the Convention. In saying this we do not discount the influence of schools and other agencies, especially that of Wake Forest. Since, however, State Missions, with its ministry of preaching, of teaching, and of training, has touched the churches directly when they needed help, and in a way they could understand, denominational morale has been built. Moreover, State Missions has created and maintained, during the years, a sort of **base of supplies** for all other objects of the Convention. Let it not be forgotten that up until 1926 the Corresponding Secretary of the **Convention** was called, and also considered, **State Mission** Secretary, or Secretary of the

State Mission Board. Let it also be emphasized that he is not the Secretary of a Board of State Missions. He is a General Secretary; and as such he is interested in and promotes all Missions, State, Home, and Foreign, as well as other objects fostered by the Convention. In the administration of the funds raised, he is of course concerned only with State Missions. Dr. Livingston Johnson was wont to refer to "our Mission wheel," the hub being State Missions, the spokes being Home Missions, and the rim, Foreign Missions. The illustration is an apt one; for surely in the construction of a wheel the cartwright must begin with the hub. Surely there is a **primacy** in State Missions.

Trophies of State Missions

Once again we remind the reader that during the first sixty years of our organized work, the work of State Missions was concerned largely with supplying aid to pastors in order that they might preach in needy and strategic places and with providing church buildings in which to preach. Such a ministry remains as the heart of the State Mission Program, without of course omitting a Teaching and Training program. Accordingly, during the years, almost every church of present prominence and power was aided in some way. "Planting and Watering" has gone on apace. Humanly speaking, these efforts account for our well-nigh marvelous growth.

A further word should be appended to this list. Secretary Livingston Johnson, writing in 1914 when there were about two thousand churches in the State, states that at least half of these churches were organized by the missionaries of the Board. Certainly, it is safe to say that at least half of those organized since that time were organized, or have been aided, by the Board. Perhaps three-fourths would be a more accurate estimate. At that time he also declared that every church in Greensboro, High Point, Reidsville, Winston-Salem, Leaksville, Salisbury, Statesville, Charlotte, and Concord was planted by the State Mission Board; and that every church in the Piedmont and South Yadkin Associations had been aided by the Board.

We present two tables, the one showing the growth of Baptists when compared with the growth in population; and another table showing the gifts of our people for Convention objects in 1830, for each of the beginning years of each decade, and for the year 1948.

Growth of Population and Baptists in North Carolina

| Year | White Population | Missionary Baptists (White) | Ratio |
|-----------|---------------------|-----------------------------------|--------|
| 1830..... | 472,843 | 12,900* | 36 —1 |
| 1840..... | 484,870 | 23,832* | 20 —1 |
| 1850..... | 553,028 | 40,886* | 13.5—1 |
| 1860..... | 629,942 | 60,572* | 10.4—1 |
| 1870..... | 678,470 | 67,565* | 10 —1 |
| 1880..... | 867,242 | 92,922* | 9.3—1 |
| 1890..... | 1,055,382 | 134,806* | 7.8—1 |
| 1900..... | 1,263,603 | 166,098* | 7.6—1 |
| 1910..... | 1,500,511 | 221,518 | 6.7—1 |
| 1920..... | 1,783,799 | 301,611 | 5.9—1 |
| 1930..... | 2,234,948 | 397,026 | 5.6—1 |
| 1940..... | 2,571,623* | 516,213 | 5 —1 |
| 1948..... | 2,875,600 | 636,700 | 4.6—1 |

NOTE: In column three, only those Baptists favorable to and co-operating with the program of the Baptist State Convention are counted. Those figures that are starred are estimated but believed to be approximately correct. It is quite impossible to separate, in the records prior to 1870, White Baptists from Negro Baptists. Also, in some instances, many of those reported as Missionary Baptists have never co-operated with the work of the State Convention. We are, of course, concerned here with showing the relation of Baptists to the total white population at various periods. We are indebted to Dr. G. W. Paschal who searched many records in order to secure the information given here. He estimates that probably 10 per cent of those reported prior to 1860, or 1870, were Negroes. Note that in 1830, only one out of every thirty-six white people were Missionary Baptists. Now the figures are one out of every five.

Gifts to Missions and Education

| Year | State | Foreign | Home | Education | Total Nearest Dollar |
|-----------|------------|------------|------------|------------|----------------------------|
| | Missions | Missions | Missions | | |
| 1830..... | \$ 220.62 | \$ 120.04½ | \$..... | \$ 174.06½ | \$ 515.00 |
| 1840..... | 634.95 | 212.37 | | 161.57 | 1,009.00 |
| 1850..... | 1,470.46 | 1,252.47 | | 635.33 | 3,358.00 |
| 1860..... | 919.30 | 844.18 | 47.85 | 1,058.80 | 2,870.00 |
| 1870..... | 329.46 | 408.28 | 27.50 | 224.45 | 990.00 |
| 1880..... | 1,896.08% | 2,262.47% | 91.74 | 1,736.71½ | 5,987.00 |
| 1890..... | 12,348.31 | 8,902.06 | 3,269.18 | 3,620.75 | 28,140.00 |
| 1900..... | 18,530.14 | 8,757.66 | 5,538.56 | 2,332.96 | 35,159.00 |
| 1910..... | 41,428.46 | 35,360.88 | 20,163.55 | 5,068.61 | 102,020.00 |
| 1920..... | 83,872.61 | 155,167.45 | 93,548.20 | 432,748.35 | 765,337.00 |
| 1930..... | 114,618.39 | 86,971.62 | 40,577.05 | 80,000.00 | 332,167.00 |
| 1940..... | 83,877.95 | 153,192.15 | 63,298.85 | 139,856.01 | 440,225.00 |
| 1948..... | 262,368.00 | 441,017.00 | 179,397.00 | 323,318.00 | 1,206,100.00 |

Explanatory Notes: We are indebted to Secretary Livingston Johnson for the figures given in this table through 1910. They may be found on page 43 of his book, **Christian Statesmanship**. Records prior to 1890 are so incomplete that no one can vouch for their accuracy. Those given after 1890 are believed to be substantially correct. Note, too, that no figures for the Orphanage, Hospital, and Aged Ministers are given. The unusually large amount for education in 1920 was due to the fact that in 1920 the Million-Dollar Campaign was merged with the Seventy-five Million Campaign, and this amount was, in part, an accumulation from 1919. The amount listed under "State Missions" in 1940 is relatively small due to the fact that it has been necessary to reduce the percentage for this object in view of an increased percentage for education and debts.

Test Your Knowledge of This Chapter

1. TRUE OR FALSE STATEMENTS

(Place a plus mark before the number in parenthesis if true, a minus mark if false.)

- (1.) Baptists are now, and have ever been, the most numerous and influential Christian group in the State.
- (2.) Nearly all of the present large churches in North Carolina were aided in one way or another by the Convention through **State Missions**.
- (3.) There was at one time in North Carolina a "Western Baptist Convention."
- (4.) There was at one time in North Carolina a Ministers' Relief Board with headquarters in Wilmington and in Durham.
- (5.) The Convention admitted "Female Delegates" when the question was proposed in 1887.
- (6.) Neither the Convention nor its institutions or agencies has ever been severely handicapped by debts.
- (7.) Miss Fannie E. S. Heck was interested in Missions but was without much interest in Christian Education.
- (8.) The "Century Fund" campaign in 1900 was quite successful.

2. COMPLETION STATEMENTS

(Write in the blank spaces the correct figures.)

- (1.) When the Convention was organized there were in the State about Baptists.
- (2.) The college which bears the name of one of the great leaders in the organization of the Baptist State Convention is
- (3.) The Home and Foreign Mission Board of the Southern Baptist Convention were formed in.....
- (4.) The organization of Sunbeam Societies was reported as early as
- (5.) The organic connection between the Convention and the Orphanage dates from the year.....
- (6.) By 1910 all the present organizations, agencies, and institutions of the Convention were in existence save four, and they are.....

3. STATEMENTS TO BE CHECKED

(Underscore the word or figure which is the more nearly accurate.)

- (1.) The Baptist State Convention was organized in 1810, 1830, 1834, 1845, 1856.
- (2.) Members of Baptist churches (white) in North Carolina now number about 400,000, 475,000, 530,000, 630,000, 700,000.
- (3.) In recent years the growth of Baptists has been most rapid in the Piedmont, the West, the East.
- (4.) The Convention has had a full-time Secretary since 1885, 1892, 1905, 1908.
- (5.) The organization of Woman's Missionary Union dates from 1880, 1886, 1891, 1896, 1902.
- (6.) The single greatest forward step taken by Baptists to advance along all lines was the..... Campaign in 1920.

Chapter III

BAPTISTS STUDY THEIR CHURCHES AND DENOMINATION

This is primarily a book on State Missions. Baptists, however, cannot get a proper conception of State Missions until they understand something of their principles, their history, their denomination, their tasks, and the environment in which they work. In other chapters some of these matters are explained. In this particular chapter attention is directed toward such questions as these: Who is a Baptist, what is a Baptist church, what is the Baptist denomination, what is the Baptist Program, and why Baptists have the obligation and opportunity to promulgate their doctrines and principles and carry forward the Program committed to them? Let it be clearly understood that a Baptist is first of all a Christian who has been saved and is being kept by the grace and power of God in and through Christ.

Who is a Baptist?

Suppose a friend should ask you why you are a Baptist, what would you say? Would your answer likely impress others? Would it be satisfactory even to yourself?

Perhaps one of the best statements ever made concerning this question was that of Robert J. Burdette. We give it here because of its brevity and completeness. Read it over and over again.

“I love the beautiful symbolisms of the ordinances of the Baptist churches. I love a baptism that does not have to be argued, defended, or explained, but is in itself such a living picture of burial and resurrection that even the blind eye must close itself if it would not see. And I love the creed that is written nowhere save in the New Testament, which allows growth and the changes which must come with increase of light and stature, without periodical revision. Then I love the simplicity of the Baptist

organization. If there wasn't a Baptist church in the world there would nevertheless be millions of Baptists in every generation. I love the democratic churches—and I love the Baptist recognition of the right of 'private judgment,' the liberty of personal opinion. I love the full responsibility of the human soul standing on a level platform face to face with God, with no shadow of pope or bishop or priest, or man-made creed falling between himself and his Master. That's why I am a Baptist."

Now analyze it and you begin to understand the principles which underlie a New Testament church, and what it means to be a true Baptist. What are some of them?

1. A baptism which presents a living picture of the burial of the old life and the resurrection of the new.
2. A creed that is written nowhere except in the New Testament.
3. A church organization which is simple and democratic. Everybody is somebody in a true Baptist church.
4. A recognition of soul liberty, and the right to believe as the Spirit of Truth leads.
5. The responsibility of the human soul standing face to face with God, with no pope, bishop, or priest, or church or Convention or man-made creed in between.

One should note this statement in the quotation: "If there wasn't a Baptist church in the world, there would nevertheless be millions of Baptists in every generation." That is true. And yet in more recent times Baptist churches have grown with remarkable rapidity, now that the religious freedom for which our fathers fought has come. Other Christian groups and non-Christian people have marveled at the growth of Baptists and Baptist churches. Consider the following facts:

1. In the United States in 1776 there were only about 20,000 Baptists. A hundred years later they numbered 2,107,000, or about a hundred times as many.
2. Around 1830 there were about 400,000 in the United States; about 210,000 in the South; and about 15,000 in North Carolina. Now, in 1948, there are in the United States about 11,000,000; in the South about 8,000,000; in

North Carolina about 600,000. The figures show that there are in North Carolina alone more Baptists by some 20,000 than there were in the whole United States one hundred years ago.

What a remarkable growth! About 600,000 Baptists in North Carolina, that is white Baptists, with about 2,800 churches! Should the Convention Secretary try to visit all the churches, it would require about 28 years if he reached two each Sunday. Almost one-half of all church members in North Carolina are members of Baptist churches.

How may we account for this striking growth? We cannot understand God's plans always, but manifestly God's favor has been bestowed upon us in abundant measure. We believe that favor has been due in some measure to our **belief in** and **practice of** certain principles which were in accord with His will. Let us enumerate some of them:

1. Baptists have believed, and do believe, that God plans to save men everywhere through human instrumentality. God's salvation and grace are free, but usually they flow from Him through a saved soul into the soul of him who is unsaved.
2. Baptists believe that a human soul is the only thing of supreme value in the universe. Read Matt. 16:26.
3. Baptists believe not only in the salvation of the soul but in the growth of the soul in grace and power.
4. Baptists believe that they should follow Christ; that as He sought to get His Kingdom of love and peace and power into men's hearts by preaching and teaching and healing, so should they.

Believing in these principles and trying to translate them into practice, even though at times with but little zeal and energy, they have entered individually and co-operatively into the supreme task of winning men to Christ. And as a means of performing this task Baptists have come to believe in and support:

1. Missions. State, Home, and Foreign. They have been evangelistic, seeking the lost in order that God might save them.

2. **Christian Education.** They have built schools and colleges and seminaries, established Sunday schools and provided for the enlightenment of the people in spiritual matters through the printed page. They believe that "the soul of education is the education of the soul."
3. **Benevolences.** They have sought to help the orphan child through the orphanage, the bruised in body through the hospital, and to care for the old and disabled ministers, and other aged people.

In short Baptists have sought to win their neighbors to Christ, whether these neighbors lived next door or in China; and having won them to develop them. They have used **Evangelism, Missions, Christian Education, and Benevolence** merely as a means to getting the **Great Task** done. And the great truth to remember is this: The pursuit of a great task brings to the individual an inner harmony and peace and unity. Likewise the pursuit of a **great task** has brought to Baptists a spiritual unity in which there is power.

Humanly speaking, that is how, therefore, we may account for the almost marvelous growth of Baptists.

What is a Baptist Church?

With respect to origin, a New Testament church was born out of a confession and a pronouncement. "Thou art the Christ the Son of the living God. Upon this rock I will build my church, and the gates of hell shall not prevail against it." It was born also out of deep need at once divine and human; divine in that Jesus needed human beings in which His mind and spirit might be incarnated; human in that living souls, born from above, needed continual fellowship with Him and with one another. Paul conceived of it as the "body of Christ," that is to say, an organism in which the mind and spirit of Christ lives and which they control. "Let that mind be in you which was in Christ Jesus"; you who, as individual members, compose His body which is the church.

In past years as Baptists were growing and laying solid foundations for what we enjoy today, the individual upon coming into the church believed something. He believed in Baptist principles. And when he came into a Baptist church he

not only stated his convictions but he entered into a **Covenant** with the other members to **stand** for something and to **do** something. What were these things?

Probably every Baptist church, certainly the great majority, when organized adopted the covenant which is most often used by Baptist churches, or one similar to it. The members made one to the other a confession and a profession. Moreover they entered into a **Covenant** one with another to do certain specific things. Later, when other members desired to join, they too entered into a solemn covenant. Of late years, however, unnumbered thousands have come into the churches without having even seen or heard of the **Church Covenant**, not to mention the tragic fact that they have never committed themselves to it. This may in part account for the fact that probably fully one-half of the present membership of the churches seem to feel no obligation to the church and the work for which it stands. How we need a revival which will bring church members to commit themselves to the principles and practices of the Covenant.

We do not give here word by word the Covenant which is the one used by most Baptist churches. Rather we give the substance of it in what may be termed a definition or a description of a true Baptist Church:

A New Testament Church
is

A Body of Baptized Believers

Who have confessed Christ as the Son of God;

Who have accepted Him as Saviour;

Who have acknowledged Him as Lord;

Who have, in consequence, begun to manifest their trusteeship in a divine partnership;

Who have begun to practice and promulgate His way of life in all the relationships of life;

Who have associated themselves in a common fellowship of love and service one to another;

Who have organized themselves in order that they may more intelligently, and therefore more effectively, transmit freely to others everywhere that which has been transmitted through divine grace to them.

Now we are to remember that the **Covenant** is not a creed. Rather it is an agreement, a compact, a contract, and committal of one's self and substance to Christ and to other members of the church. The emphasis is not on **creed** but on **deed**. It is a personal program for a true **Christian** and a **Baptist**.

For What Purpose Does a Church Exist?

Four words will suggest an answer. These words are: Repository, Representative, Reproducer, Provider.

The Church as a Repository

To the church has been committed the sum total of divine revelation; in particular, the teachings, the life, the atoning death, and the resurrection of the Lord Jesus. These truths are the creative forces of our living faith. They must be preserved inviolate and then transmitted. The church will lose its own life if it fails as the repository, guardian, and transmitter of these forces.

The Church as a Representative

In the second place, a church is the representative of the Lord Jesus. Even while He walked the earth He sent out the twelve and later the Seventy as His representatives. To them He committed something of His own power and plan of action. Later, after the resurrection, and especially after Pentecost, the early disciples and apostles became His representatives. So effective were they that the sure word of their testimony prevailed in a pagan world. He had said, "Ye are witnesses of these things" and "ye shall be witnesses unto me." In the court rooms of the Roman Empire, where only first-hand testimony was wont to be accepted, they proved themselves trusted representatives of their Lord even to the point of sealing their testimony with their lives. The Lord Jesus counted on them and they did not fail. He is still counting on His representatives in His church today to speak a word of positive and direct testimony. If they fail, what then? He may have some other plan whereby the Light of Life may be kept aglow in the world; but if He has, He has not yet revealed it. He needs no vice-regent; but He must have trusted representatives who have a sure word of testimony.

The Church as a Reproducer

Moreover, the church must go a step further. It must be the reproducer of the mind and spirit of the Lord Jesus. "I am the way, the truth, the life." To produce His way of life in every relationship is the chief duty and privilege of every member of His body, the church. Much has been said, even books have been written, on the general theme of "Winning to Christ." In some quarters there has been an effort to formulate a technique of soul winning. We would not seek to disparage any effort which has such a high aim. We take it, however, that the chief element in winning people to Christ is the ability to explain and make manifest the WAY; and in so doing serve as an introducer of Jesus to them. Probably the wise word spoken by Carlyle applies here: "To teach religion," said he, "the first thing needful, and the last, and indeed the only thing, is to find a man who has religion." In other words: No one is fit for the business of **introducing** Christ to men unless he is first of all engaged in the business of **reproducing** Christ **before** men. The church member who would be an effective representative of Christ must also be an introducer of Christ to men who have not met Him. As a representative and as an introducer, he must needs have certain credentials which authorize him to so serve. These may be an appointment by his church; a word of recommendation by a friend; or indeed a manifest knowledge of the New Testament. And these might be received as authoritative credentials. But the unquestioned credentials which one, who would be a representative and an introducer of Christ, must have are these: An authority which is born of a deep, first-hand experience of Christ, and which speaks for itself; visible proof that Jesus is being reproduced in habits of thought and action, in attitudes, and in ideals. Such credentials will be accepted at all times and everywhere. This, then, is the third objective of the church. In the past much time has been spent in an effort to make Him **reasonable**. Probably the supreme objective of the church now should be to make Him **real**. Only those who can qualify as reproducers can bring the church through the day's confusion to this supreme objective.

The Church as a Provider

In attempting to state the fourth objective of a church we use the word "Provider." By this we mean that the church exists as a **provider** for the **needs** of **people**. Were there no needy people, there would be no need to consider the objectives of a church or the elements in a vital program for it. Indeed, considered broadly, there would be no need for the church itself. Moreover, the Gospel, Good News or Good Story, was Good News only to those who had needs and recognized them. It was news to those who had no needs; but how could it have been Good News. The church has the Good News for those in need. It must stand, therefore, looking upward to Jesus, the One anointed to herald the Good News, and outward upon His people, hungry, sick, confused, and estranged from God. Its mission is to meet all the **needs** of all His **people**. It must be a "provider." And in a very vital sense this should be the all inclusive aim.

The case may be stated differently. A Baptist church exists for the purpose of propagating the Gospel, and primarily Christ is the Gospel. When we seriously consider Him, His teaching, His life, His Ministry, His death, His resurrection, we are brought face to face with the fact that the Gospel which we have taught and practiced is a partial Gospel because it has dealt with only part of a man and, too, often, with only part of the world. We must come to an all-inclusive conception. Such a conception we may state succinctly in these words:

The **WHOLE** Gospel, for the **WHOLE** Man, for the **WHOLE** World

If we will allow this conception to grip us, many conceptions which we entertain and many differences which now divide earnest and sincere people will vanish. We mention three:

1. We will cease contrasting the so-called "Individual" Gospel with the so-called "Social" Gospel. We will recognize that the individual is nothing without society; and society is nothing without the individual. We will understand that only transformed individuals will ever create a transformed society. Moreover, we will understand that individuals who have been transformed will seek to form a transformed society. Accord-

ingly they will create social instruments to accomplish their purpose and, at the same time, destroy all social instruments which tend to defeat their purpose. These things they will do because they will realize the power of social instruments, good or bad, to make or break the individual. In other words, the transforming power of the Lord Jesus begins in the individual; but if it remains there it has not, in reality, begun. It must express itself in and through the social organism. We must think, therefore, in terms of the **whole** Gospel, which is both individual and social.

2. But we must needs go a step further. This **whole** Gospel is for the **whole** man. Too often we've sought to divide a man into three parts. We glibly use the terms, physical, mental, spiritual; and when we do we often unconsciously assume that we have divided a man into three parts. In reality, what we have done is simply this: We have used these three terms merely for the purpose of clarifying our thinking. Where does the "physical" in a man end and the "mental" begin; or where does the "mental" end and the "spiritual" begin? The "physical" without the others is only a conglomeration of chemicals, worth about \$1.13; the "mental" and "spiritual," apart from the "physical" is, well—a ghost. Real religion deals, and must deal, with real people. Jesus so dealt; and His **whole** Gospel is for the **whole** man. Likewise a vital program for His church must deal with living people—and all their needs.

3. But once more. The **whole** Gospel for the **whole** man is for the **whole** world. There has lived among us only one person who completely rose above class and race. His was a classless and an international mind. This conception of the **whole** Gospel for the **whole** man for the **whole** world is the creation of the mind and heart of God. Its reality was transmitted to us through the Lord Jesus. If only we will allow this conception to get hold of us—and it will when Jesus becomes Lord—all barriers of class and race will begin to disappear. A vital program for His church will be world-wide in spirit, in aim, and in its plan of action.

What is the Baptist Denomination?

There is no such thing as "The Baptist Church" in the sense that one may speak of "The Methodist Church" or "The Presby-

terian Church." "The Baptist Church" is one local congregation, that and nothing more. It is the "body of Christ," a living **organism**. The Baptist Denomination is an **organization** which came into existence about one hundred and fifty years ago because some members of Baptist churches discovered that the world-wide mission of the local church could not become effective unless Baptist churches worked together. When, therefore, these churches joined forces they did not surrender, and do not now surrender any of their autonomy. The Denomination, therefore, exercises no authority over any Baptist church. A person becomes a member of a church voluntarily; and in somewhat the same way a church becomes a member of the Denomination. The only authority that the Denomination has over any co-operating church is that which grows out of a realization of a common Lord, a common Faith, a common Love, a common Hope, and a common Task.

The Baptist Denomination may be, as some one has said, a "rope of sand." Dictators in Church and State have said as much about Democracy. They forget, however, that ultimate authority resides not in the outward forms of power which dictators may employ nor even in the written words of constitutions, but in the common hopes, ideals, and practices which free men entertain. Democracy then is essentially spiritual. It is a faith, and that is why the Baptist Denomination and Democracy have so much in common. Baptist principles are the soil out of which democracy grew. And of course it follows that Baptist churches and the Baptist Denomination forfeit their right to existence once they surrender democratic principles, and, one may add, practices.

And here arises another consideration. Baptists believe, or profess to believe, that the New Testament is for them the final authority and guide in matters of Faith and Practice. There is no difficulty with respect to Faith, although there may be differences with respect to interpretation. Even in this both the churches and the denomination must leave the individual soul free. Perhaps it would be wise in these matters to follow the admonition of Augustine who stated the case quite well when he said: "In doubtful questions, liberty; in essentials, unity; in all things charity."

But what about practices? With respect to many practices among Baptists today the New Testament is completely silent. What about the rotation system of deacons in churches, the every-member canvass, the order of the worship service, or what about the varied organizations in the churches? God, who provided that we should have the New Testament, also provided that we should not be left alone. "When the Spirit of Truth is come, He will guide you into all truth." Regeneration and culture must go hand in hand if Baptist churches are to function in the world in which they are placed. Transformed hearts and illumined minds are necessary. Let one, then, not be afraid of new policies and new methods provided they are consonant with Christian principles.

A Common Task

In the paragraphs above it was pointed out that certain ideals—hope, faith, and love—held in common kept people together in the fellowship of a church. These likewise hold churches together in the Denomination. It is also true that the realization of a great task committed to them by their Lord also holds them together. What then is that task? Here is suggested a program for a church.

An Eight-Point Vital Program for a Church

1. A church that is alive will provide the means and method for supplying the physical needs of the poor, the destitute, and the sick in its own membership, when needed.

2. A church that is alive will provide also "spiritual nourishment" both for its own members and for all those whom it can reach in the community.

3. A church that is alive will provide the means of instruction which will meet the needs of (1) its own members and (2) those outside the church for whom the church is in any measure responsible.

4. A church that is alive will provide for every church member an opportunity for training in and for service.

5. A church that is alive will provide for the recreational needs of the members, and perhaps others, seeing that recreation is a moral necessity.

6. A church that is alive will provide for the complete evangelization of its own community.

7. A church that is alive will provide for the continuous enlistment of its own members in an effort to lead them to become real disciples, to accept Jesus as Lord and thereby become His stewards.

8. A church that is alive will provide the means and methods of co-operation with other churches and benevolent agencies in its own community, and with other Baptist churches for the spread of the WHOLE Gospel to the WHOLE world.

A Vital Program for the Denomination

It has been pointed out above that Baptists as they work together in their churches and as the churches work together in their Denomination revert to the New Testament as they search for the program which they should undertake. In so doing they revert, of course, to Jesus himself. Did He have a program? Read Luke 4:18-19 and 7:22 and you will find the elements in His program to include:

(a) Preaching Good News to the poor.

(b) Manifesting the Fatherhood of God and the brotherhood of man; and revealing the mind and spirit and love of God.

(c) Healing many who were sick in body and in mind.

(d) Providing a ministry to the needy and unfortunate.

(e) Proclaiming a Gospel of Reconciliation.

Here is a vital program. It **was** His program; and He has committed it to His stewards and to His churches. It **is** His program; and He is counting on them to carry it through.

Co-operation Must Be the Watchword

The program, which has been given us, is for the individual, for the church, and for all the churches. In so far as it is possible, the individual, acting alone, must be the representative of Jesus and carry on even as Jesus carried on. The same may be said of each church. Both, however, will realize that there are some things which they cannot do alone. For the field in which this program must operate is the world. It extends from the doorsteps of each individual and each church out to the

“ends of the earth.” A committal to the program of Jesus and a desire to share in it is insufficient because incomplete. For just as the individual must work with others in his church in order that the church may fulfill its mission in the community, so also must churches work together in order to fulfill their mission in the world. For observe :

- (1) Only a few individuals or churches, acting alone, can supply stable support for missionaries on the home or foreign fields.
- (2) Only a few individuals, acting alone, can support an aged minister, or other aged people.
- (3) No individual, and probably no single church, acting alone, can build and operate an orphanage, or a Christian college, or a seminary, or a hospital.

A CO-OPERATIVE PROGRAM IS A NECESSITY

We must, therefore, co-operate if we are to carry out Christ’s Program in our day. And that is what Baptists are trying to do. We have a Program ; it was begun by Jesus Himself : And it demands a co-operative effort. That is why it is called a **Co-operative Program**. Notice again what His Program was. And notice how Baptists are co-operating to carry it on. In the left-hand column below there is listed what Christ did. In the right-hand there is listed what Baptists, working together, are trying to do :

| Christ’s Program Included | The Baptist Co-operative Program Includes |
|------------------------------|---|
| Preaching..... | <div style="display: flex; align-items: center;"> { <div style="margin-left: 5px;"> Foreign Missions Home Missions State Missions </div> </div> |
| Teaching..... | <div style="display: flex; align-items: center;"> { <div style="margin-left: 5px;"> Sunday Schools Christian Colleges Seminaries </div> </div> |
| Healing..... | Hospitals |
| Ministering to Need | Orphanages Old Ministers’ Relief |

Whence came this program which we call “The Baptist Co-operative Program”? As to content, it is the program of Jesus, begun by Him and committed to us. As to means and methods, it is the product of Baptist intelligence. Where two or more individuals, or churches, try to work together, a plan of action

is necessary. Means and methods must be found; and for this purpose Christian stewards use their God-given intelligence.

THE BAPTIST CO-OPERATIVE PROGRAM

Let's define it, both from the viewpoint of the individual member and the individual church, and also from the viewpoint of the objects which we support.

- 1. It is a Plan which enables the individual and the church to share in the support of every object which Baptists believe should be supported as a consequence of the Program which Jesus began.**
- 2. From the view point of the objects which they support, it enables them to make a unified and united appeal to individuals and to churches instead of a separate appeal for each separate object. It operates on the principle of each for all and all for each, and all for Christ.**
- 3. It makes an appeal to every member to contribute to the Co-operative Program since in so doing every member will share in the support of every object. At the same time it recognizes the right of every member to contribute to any object or objects, with the promise that money so given will go to the object specified or designated and to that object alone.**

A church member can be a good Christian and a good Baptist without giving through the Co-operative Program, which includes every object which Baptists support save the Orphanage. But he cannot be a good Christian and a good Baptist unless he supports one or more objects included in that Program. And surely he cannot be a well-rounded Baptist unless he supports the Co-operative Program.

The Method of the Co-operative Program

The objects now in the Co-operative Program are in it because Baptists believe that Jesus would have His people carry on what He began. As they have worked together new understanding has come to them. For long years only MISSIONS and CHRISTIAN EDUCATION were fostered. Later came the orphanage and even later the hospital. For long years also each object made its own appeal for support directly to the individual member and to the individual church. In time, however, as Baptists thought together, they came to realize that the old method was cumbersome and expensive as well as unstable; cumbersome in that it was difficult for the several

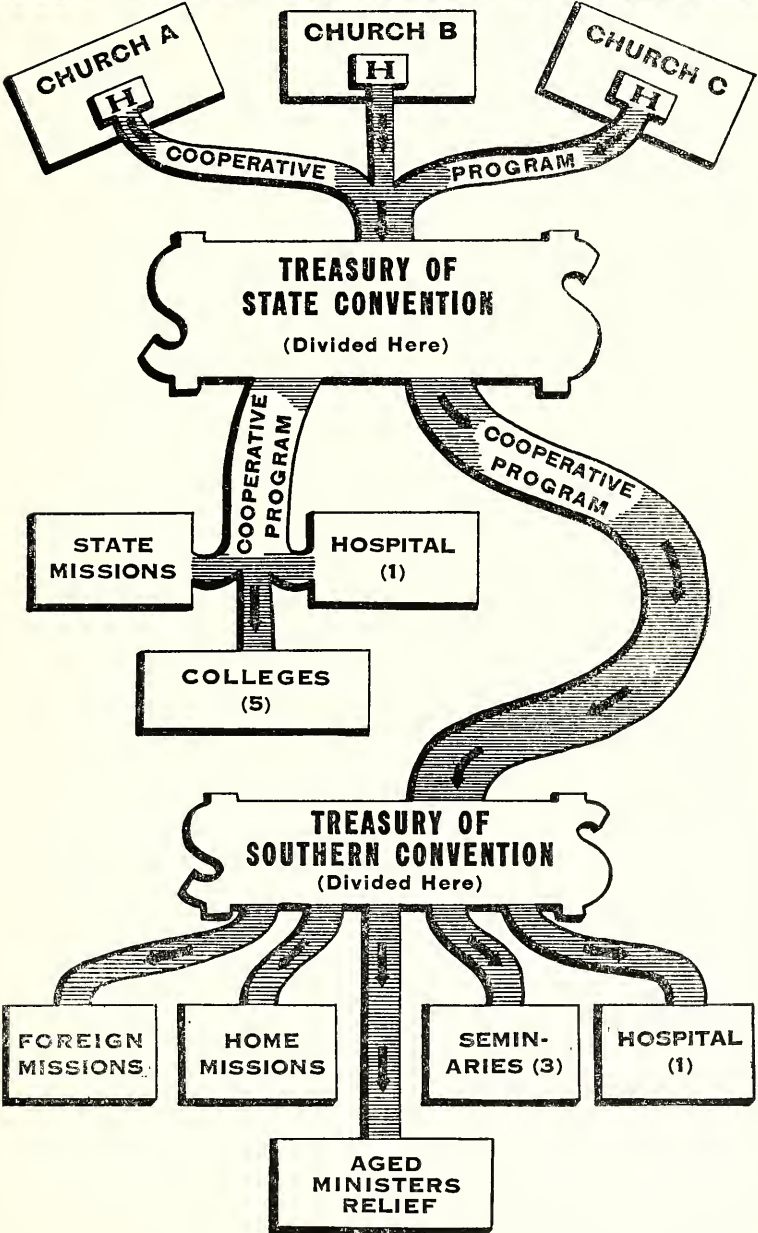
objects to present their claims to the churches without conflicts, of one sort or another; expensive in that the claims had to be presented directly, involving unending travel; unstable in that a given object received the greater part of its support during a short period of each year, a condition which made the borrowing of money necessary during other parts of the year.

The old methods were also cumbersome for the individual and for the church. Baptists, some of them at least, came slowly to take seriously the word of Paul concerning **weekly giving**. They wanted to support **every** object and do it **weekly**. To do so, however, required that each one divide his weekly gift, let us say of 50c or \$3.00, into six or seven parts. It became, therefore, increasingly clear that the easiest and least expensive method would be to "pool" the gifts of all the members and of all the churches, thus placing them in one fund, called the **Co-operative Program** fund, and later dividing the total fund among the several objects on a percentage basis and according to the needs of each. This plan made it possible for **each** member on **each** Lord's Day to have a share in the support of **each** object. All he had to do was to make an offering and mark it "Co-operative Program."

And so the Co-operative Program came into being (1) as the product of the desire of each saved soul to have a share in carrying on what Jesus began; and (2) as the product of Baptist intelligence. Each Baptist is asked to co-operate by having a share in the regular support of every object. He is assured, however, that his gift will go directly to the object specified if only he will so mark it.

How does the plan operate? Study the following ideogram and the comments which follow.

THE COOPERATIVE PROGRAM



The Co-operative Program is strictly speaking a **Plan** and not a Program. A program, as has been pointed out, was given to us by Jesus himself; whereas, as we have also pointed out, the **PLAN** is the result of Baptist intelligence.

This co-operative plan may be compared to a stream flowing from the altars of our churches to the various objects which we support. Baptists place their offerings Sunday by Sunday in the treasuries of their churches. That part of the offering which is marked "Co-operative Program" passes on to the treasury of the Baptist State Convention. There, after deducting certain administrative and promotional expenses, it is divided among the several objects. About one-half of what comes in remains in the State for the objects Baptist support in North Carolina—State Missions, schools, hospital. The other half is sent on to the treasury of the Southern Baptist Convention, and there it is again distributed and sent to the various objects supported through the Southern Convention, that is, Home Missions, Foreign Missions, Seminaries, Radio Commission, Aid to Old Ministers through the Relief and Annuity Board, et cetera. One has, therefore, to make only one offering to have a share in the support of all these objects. It ought to enlarge the vision of the individual Baptist who in his church on Sunday reflects that when he is making his offering around eleven-twenty-five each Sunday morning multiplied thousands are doing the same thing. In short, he worships the Lord with his offering, and while he is doing so he joins with others of his church and other churches in a partnership. In so doing he also forms a partnership with God, and this partnership makes it possible to minister to human needs in the State, in the South, and around the World.

A Word of Testimony

In western North Carolina there lives a Baptist preacher who has served for more than fifty years. With his keen mind he has observed Baptist work for all these years. For many years after the inauguration of the Co-operative Program he was not enthusiastic about it and said so frankly. A short time ago, however, he said to the writer that it was the best plan ever devised by Baptists to carry on their work, and that he could not see how a better plan could be found. We as-

sured him that we agreed with him but that if Baptists could find a better plan we would be for that better plan. We happen to know that he has always been poorly paid but that he has been saving, and we hear that he is contemplating leaving in his will an amount of money to the Baptist Foundation with the interest to go each year to the Co-operative Program. Thus he will be supporting every object in that Program after he himself has been translated.

Yes, Baptists have the **Program** both as to content and method. But multiplied thousands have never acquired the idea, the zeal, and the driving power which must be back of any program if it is to be effective. They must face in all earnestness and sincerity these propositions:

- (1) Individuals or a group always become missionaries of any idea the moment that idea grips them as real and vital. Question: Is it possible that the idea of the Gospel, with all it implies, is not REAL to us? If it were real and vital would we not do more to spread it?
- (2) Individuals or a group always put their time, energy, and money into that, and that only, which grips them as real and vital. Question: Is not the fact that we put so little into our religion convincing proof that it is unreal to us? What are the facts? Baptists average only about ten cents per week in their gifts to all Kingdom objects, apart from the work of their local churches; and for all local expenses they give only forty cents a week.
- (3) An individual to whom God, through His majesty and power and holiness and love, as revealed in Jesus, is real will become a Christian steward of his time, energy, talents, income, and property. Question: Since so few have become stewards, apparently, must we not conclude that God and Jesus are unreal and far removed from real life?

A Concluding Word

We are making progress. Let the reader observe the paragraphs above. Baptists are now giving through the Co-operative Program and through special offerings, and to all local church support about fifty cents per week per member. That

is a tithe of only \$260 a year. Some years ago they were giving only about fifteen cents per week. For this advance we should be grateful. Here, however, is a disturbing fact. In 1936 when Baptists were giving for everything, local church support and all denominational objects, only about \$3,000,000, they **did** give twenty cents out of each dollar to denominational objects. In 1948 they gave for everything about \$16,000,000. But of this \$16,000,000 denominational objects received only twenty cents out of each dollar. The question arises, are Baptists growing more missionary minded? The answer appears to be no. The churches need every dollar they are expending for their local programs and more. But in view of the world's need there is a crying need for a better balanced total program. The goal of every genuine Baptist church should be a fifty-fifty division of all the offerings of all the members, half for local church expenses and half for the World Program of Missions, Education, and Benevolence. But only about fifty churches out of twenty-eight hundred reached that goal in 1948. Baptist churches can and should do better.

Again our goal should provide that every member bring an offering each week, that a part of this offering be kept in the treasury of the local church and a part be sent through the Co-operative Program for the World Program. Perhaps, however, less than half of the membership is doing this, and until all can be led to do it the only way that the other half may have a share in this World Program is through **special offerings** at some stated time during the year.

October of Each Year is State Mission Month

Without a great offering at this time in the organizations of the Woman's Missionary Union and in the Sunday schools, the present program of State Missions with all of its **twenty** activities would have to be curtailed by at least forty per cent. And that would be tragic. There is needed in October, 1949, a special offering of at least \$200,000.

Let all W.M.U. organizations average \$1.00 per member!

Let the Sunday schools average 50c per member!

IT CAN BE DONE!

Test Your Knowledge of This Chapter

1. TRUE OR FALSE STATEMENTS

(Place a plus sign before the number in parenthesis if statement is true; a minus sign if false.)

- (1) Baptists have no creed except that which is written in the New Testament.
- (2) Were there no Baptist churches, there would nevertheless be millions of Baptists.
- (3) There are fewer Baptists in North Carolina now than there were in the United States in 1830.
- (4) Baptists believe that the church to which they belong stands between them and God revealed to them in Christ.
- (5) The church covenant is not a creed but a compact, an agreement, a committal.
- (6) Probably too much time has been spent in an effort to make Christ reasonable and too little in an effort to make Him real.
- (7) Nearly all members of our churches are at the present time well versed in Baptist principles.
- (8) "The Baptist Church" is one local congregation, that and nothing more.
- (9) "The Baptist Denomination" has limited control over the Baptist churches which compose the Denomination.
- (10) A Baptist church, properly speaking, is an organism, whereas the Baptist Denomination is an organization.
- (11) Baptist principles are the soil out of which democracy, whether in state or church, grew.
- (12) The church to which one belongs, and also the denomination, reserves the right to interpret the New Testament for the individual.
- (13) The New Testament contains all that one needs to know with respect to practices which should prevail in the churches.
- (14) Practices in the churches should meet one primary test: Are they consonant with New Testament principles?
- (15) The whole task of a Baptist church may be stated thus: A church that is alive will provide the means and methods of co-operation with other Baptist churches for the spread of the whole Gospel to the whole world.

- (16) As Baptists work together in their churches, so should the churches work together in the Denomination.
- (17) A church member can be a good Christian and a good Baptist without giving to or through the Baptist Co-operative Program, but he cannot be either unless he gives to one or more objects included in that Program.
- (18) The present Baptist Co-operative Program has been in operation since the organization of the Baptist State Convention in 1830.
- (19) An individual or a group will become missionaries of any idea the moment that idea grips as having reality and vitality.
- (20) Baptists on an average are now giving through the Co-operative Program and special offerings about 10c a week or a tithe of an annual income of \$50.00.

2. COMPLETION STATEMENTS

(Write in the blank spaces the correct words or figures.)

- (1) Baptists in the United States grew from about.....
in 1776 to about.....in 1886.
- (2) There are now in North Carolina about.....
Baptists and they belong to about.....churches.
- (3) The four words which suggest the purpose for which the
church exists are—that is the church is to be.....
.....
- (4) That which holds Baptist churches together in the De-
nomination is a realization and a sharing of a common
.....
- (5) If all the members of the W.M.U. organizations would
give to the special State Mission offering one dollar each,
and each member of the Sunday schools would give 50c
each, during September and October, the total amount
would be (check which) about \$100,000, \$200,000,
\$280,000, \$325,000.

Chapter IV

BAPTISTS EXAMINE THEIR STATE MISSION PROGRAM

In other chapters we have taken a look at North Carolina. We have reviewed the high points of history since the organization of the Convention, and we have viewed in broad outline the work of the Denomination. We undertake now to speak, in specific terms, of the **State Mission Program**.

Aim, Purpose and Scope

The question may well be asked, what is the purpose and function of State Missions? The answer in short is that the over-all objective is to make North Carolina a great Christian state. State Missions is merely the agency created by our Baptist people through which, by their gifts, they may have a share in reaching this over-all objective. Each church has its own particular field of work. But our Convention through the agency of State Missions makes it possible for churches to combine their offerings in an effort to reach the main objective—TAKE NORTH CAROLINA FOR CHRIST.

Concerning the scope, we need to keep clearly in mind that we do not include the orphanage, the hospital, nor the several schools as a part of State Mission work. Moreover, we do not include the work of the W.M.U. for the reason that it is an agency auxiliary to the State Convention and is primarily a promotional, or money-raising, agency for all objects, State, South-wide, and World-wide. In 1948 the Convention supplied the State W.M.U. headquarters with money for salaries, office rent, and for printing and postage. The W.M.U. provides travel expense, and other incidentals from a fund which it collects from the several societies. But this amount did not come out of the State Mission account but rather out of Co-operative Program receipts, and prior to the division of these receipts on a percentage basis among the various objects, both State and South-wide.

Our Total Task

Again there is need for further clarification concerning the scope of State Missions when compared with Home and Foreign Missions. Here in the State we divide our total task into three divisions, viz., **State Missions, Christian Education**, or Schools, and **Social Service**, or Benevolence; and receipts are divided accordingly; whereas, a portion of the money given for Home Missions is actually expended not only for Missions proper but also for Education and possibly for Benevolence. In the case of Foreign Missions, the money given for Missions is used not alone for mission work but for the purposes of Education and Benevolence as well, and properly so. On the Foreign Fields the work of Preaching, of Teaching, and of Training must be implemented by schools and by hospitals and by other benevolent agencies.

These considerations should serve as warning to us not to divide our total task into divisions too sharply drawn. For example, we are inclined to think of Missions and Evangelism as different activities; when, as a matter of fact, they are merely two sides of the same thing. A minister feels the call to go to the foreign field. The churches, working together, make it possible for him to go. From our point of view, he is a missionary. But from the point of view of those to whom he preaches he is an evangelist; and here at home he would be so considered. Let the divisions we make of our total task serve to clarify our thinking and not to solidify our methods and procedures.

A Varied Ministry

But to return to a consideration of the work of State Missions. Through this agency we seek to provide a ministry of Preaching, of Teaching, and of Training to those both outside and inside our churches; to those of other races, and to the sick and wayward in State Institutions. To some extent also aid is extended in providing church plants in which these activities may take place. How are these things done? In the following paragraphs it is our purpose to show: The sources from which the money comes to provide this varied ministry, and indicate some of the results which follow.

The Sources of Support

The money available for our present State Mission Program is secured from the following sources, the amounts given in each case being those of 1948 :

| | |
|------------------------------------|--------------|
| From the Co-operative Program..... | \$140,104.38 |
| From Regular Designations..... | 108,221.15 |
| From the Sunday School Board..... | 13,309.63 |
| From Miscellaneous Sources..... | 517.99 |
| | <hr/> |
| Total..... | \$262,368.15 |

A Description of Activities

In the following paragraphs the reader will observe that there are 19 activities which comprise the State Mission Program. We emphasize this statement because it is believed that most Baptists do not yet realize the magnitude of the State Mission task.

1. Missionary Pastors

In chapter two we pointed out that during all the years it has been the policy of the Convention through State Missions to aid churches in needy and strategic places. We use again those expressive words, used first by the Apostle Paul, "planting and watering." In a real sense, the evangelist "plants" and the pastor "waters." These twin efforts lie at the heart of the State Mission Program today. But we work even now in a sort of vicious circle. Because of insufficient funds, the pastors on the Mission fields do not receive a support sufficient to enable them to be real pastors. Consequently the membership is not developed; and because of this the people do not give enough to help the pastor to cultivate the field; and thus there occurs the vicious circle. How can it be broken? We have come to feel that no man can properly cultivate a field of churches unless he can be supplied with a support of twenty-four hundred dollars per year, plus a home, plus at least three hundred dollars for travel. At present, however, only a very few of the missionary pastors receive such an income. There are, at present, about eighty, who serve nearly two hundred churches. The appropriation from the Board ranges from about twenty-five dollars to one hundred dollars per month,

with an average of about forty dollars. An additional fifty thousand dollars is most urgently needed.

2. Aid on Lots for New Churches

All through the years, churches have been aided in their efforts to build houses of worship. In the period from about 1900 to 1915 there is evidence that, under the leadership of Secretary Livingston Johnson and the missionaries, some two hundred and twenty houses of worship were built at a cost of over two hundred and fifty thousand dollars. Probably only a very small part of this money came out of State Mission funds; but the missionaries caused the whole to be raised. It is interesting to observe that in this same period the W.M.U. became much interested in this phase of the Mission program, agreeing to devote five thousand dollars per year to it. In about four years, appropriations were made to forty-six churches from Hyde County in the east to Jackson County in the west. Of particular interest is the fact that the **Sunbeams** gave seven hundred and fifty dollars for the church building in Asheboro, a church now with nearly seven hundred and fifty members, and total gifts of nearly thirty thousand dollars in 1948, about eleven thousand of which was for Convention objects. What a rich investment the Sunbeams made!

A Wise Policy

About 1920, under the leadership of Secretary Charles E. Maddy, a program of providing adequate houses of worship hard by the campus of each of the State educational institutions was begun. After twenty years, this wise program is far from complete. The plants at Chapel Hill, Boone, and Cullowhee are complete and adequate for twenty-five years to come. The plants at Greensboro and near State College in Raleigh are partially complete. In order to complete these and aid the Mars Hill and Boiling Springs churches in constructing a new plant and in additions greatly needed, an additional \$200,000 is needed. Some aid in recent years has been given to the churches located in Murfreesboro and Wingate.

A New Departure

More recently the Board has adopted the policy of buying, or helping to buy, choice lots in growing sections. Several have been partly paid for in the past few months.

In the past fifteen years some 400 new Baptist churches have come into existence. The Convention through State Missions has aided some 300 of them in one way or another.

One reason for this policy of purchasing lots is this: Many churches are poorly located for the reason that in their efforts to get started they built on a lot merely because someone was willing to donate it in whole or in part. Recently in High Point, in Durham, and in Kannapolis, lots have been purchased. It may be years before a building can be erected. But of this we may be sure: When they are built they will be properly located. But what of churches in the country? In some instances choice lots may be had free; and in such cases the Board is attempting to supply an amount of money equivalent to the value of the land given. It is also the policy of the Board to use what little there is available to encourage churches which need new plants to relocate them on new highways where they will be more accessible.

The small amount of twenty-five thousand dollars which we are expending each year should be trebled.

3. Division of Sunday Schools

It is believed that at least two hundred thousand church members do not attend with any regularity any Sunday School; and it is believed also that there are at least three-quarters of a million prospects for Baptist Sunday Schools in North Carolina now. If we would really meet fully the task of teaching our people already in the churches, and those outside who ought to be in, there would be an average attendance of perhaps a million people in our Sunday Schools each Sunday. As it is, the average attendance is hardly more than two hundred thousand.

To meet this situation the workers in the department, and a few approved workers, supplied by the Sunday School Board, are busy during the year. Their task is to seek increased

attendance, discover new teachers, and work for an organization which will the more effectively get the teaching done.

During this present summer of 1949, Secretary Morgan, along with about twenty-five workers, young people chosen from among the best the schools have to offer, will reach scores of churches in several associations. These workers go for a full week into the weaker churches, many of them far removed from the main arteries of travel. These young people carry alert minds and buoyant hearts into the churches which too often have been neglected.

As poor as the Sunday school attendance is, it is believed that were it not for the work of the Sunday School Division, with its constant effort to stimulate better attendance, better teaching, etc., the attendance would be fifteen to twenty-five thousand less than it actually is. To this Department is committed the task of promoting Vacation Bible Schools. The growth of these schools has been little short of amazing. Some 1,500 were held in 1948.

4. Division of Training Union

As indicated elsewhere, the Convention has undertaken during the past twenty-five years to provide definite and specific training for the membership of the churches. When the work was begun through the B.Y.P.U., young people only were thought of as prospects for training in the churches. More recently, with the name being changed to Baptist Training Union, the B.Y.P.U., being a part of the whole, of course, the problem has been thought of in terms of training for ALL the membership of the churches. Even so it remains true today that possibly two hundred thousand of our church members are members of churches in which there is no definite program of training attempted. In fact, about 1,400 churches have no Training Union at all. On the face of this it appears well nigh impossible to get the task done, but there are many evidences of marked improvement.

Mr. Gibson and his assistants have given themselves with enthusiasm to the great task which we have set forth. During the present summer these workers, aided by some of the finest young people our colleges can produce, are touching scores of

churches in many associations. During the spring, fall, and winter the regular staff members give themselves to individual churches and to city-wide schools in an effort to stimulate interest in the training of our people and in the discovery of leadership for such a program.

5. Division of B.S.U. (Student Work)

Enrolled in the higher institutions of learning in our State, including our Baptist schools, are some fifteen thousand Baptist students. It is difficult to understand just why students away from home and at college have a tendency to take a vacation from all church activities, even to the extent of any sort of regular attendance at worship services. This is true, however, with the great majority. Through the Student Department, we are seeking in the best way possible to stop this tendency and on the other hand turn the minds and hearts of these young people to the churches for worship and to the activities of the churches. These fine Baptist young people are our potential leaders in the years ahead, and for that reason it is doubtful if any more significant work is being attempted or done in the whole Baptist program. Let a fine young boy or girl cease to attend with regularity the services of the church during their college days and the chances are they will have little or no interest in the church and its work after they leave college. Baptists have thought, and must continue to think, in terms of the great masses of our people. At the same time wisdom has forsaken us if we do not seek with all our strength to win every bright young person who attends college to an interest in and support of the program of our Lord.

In recent years many secretaries have been employed to work with these students. A student house has been purchased at East Carolina Teachers' College in Greenville, and a site for a future Student Center at Chapel Hill has been purchased. Neither are as yet paid for.

6. A Ministry to Other Races

While North Carolina is largely Anglo-Saxon, there are in our midst about a million Negroes and a few thousand Indians. As to the Negroes, it is believed that the membership of their

churches numbers about two hundred and fifty thousand. This race has made remarkable progress, particularly in the past twenty-five years. White Baptists have not aided them as they should, although during the years much has been done. Up until a few years ago their convention organization meant little or nothing in so far as promoting co-operative work among their churches was concerned. They had several State organizations, but they often worked at cross purposes. In recent years, however, under able leadership, remarkable progress has been made. Our Convention is doing but little, but we believe the money that is being spent in paying a part of the salary of the Secretary of their Convention and the Secretary of Sunday School and Training Union Work will, in the years ahead, produce rich rewards. We are not aiding Shaw University directly, but the aid we are giving the Convention enables them to have men working at the job all the time, thereby indirectly aiding Shaw University. We have made a good start but much remains to be done.

At the present time the Convention is making it possible to have two full-time workers among the Indians in Robeson County, Rev. Harvie Brewington and Miss Anna Mae Locklear. They are well trained for their task, and the outlook for future development and expansion is excellent.

Recently the Board undertook an interesting work among a group of Indians in Person County, along the Virginia line. Through conference the Reverend Robert Lee Edwards became minister of the Indian church and at the same time principal of the high school. It was found that many boys and girls who had graduated from the grammar school had no high school to which they could go. This new service is greatly appreciated by this group of people who have been, and are, somewhat isolated. Reports indicate that they are very appreciative.

7. A Ministry to the Sick

At the veterans hospital at Oteen, at the Western North Carolina Sanatorium at Black Mountain, and at the State Sanatorium near Aberdeen we have attempted to provide part-time chaplains.

Of course the work of visiting the sick in the various cities where hospitals are located is done by local pastors and by devoted men and women. Through **State Missions** we endeavor to minister to the sick who come from wide areas, in fact from many states and from various sections of North Carolina. Only a few hundred dollars, however, is spent for this ministry each year.

8. Pastors' Schools and Conferences

We are seeking to develop the churches by helping to develop their pastors. This is done through Pastors' Conferences and, particularly, through two schools which are held each year at Seaside, and the other at Mars Hill.

The Pastors' School at Mars Hill was begun in 1934, and it is not too much to say that it has changed the outlook and enlarged the vision of scores of pastors, especially those in Western North Carolina. Most of these men have never been to college; many did not even finish their high school training. Consequently this school affords an opportunity to sit at the feet of great teachers who can open up to them the riches of the Bible, and to listen to speakers who can give them information about the real needs of our world and Baptist responsibility in meeting them.

The property acquired at Fruitland is used during the winter months for a school for ministers. During the past winter three terms of six weeks each were held, and the enrollment at each term was nearly a hundred. Ministers come from a distance of nearly two hundred miles. It is safe to say that the Convention, through **State Missions**, has never made and is not now making a finer investment. Those men who attend are serving churches which have a combined membership of perhaps 30,000. **State Missions** furnishes the equipment, that is, rooms and books and, of course, supplies the faculty, led by the Reverend J. C. Canipe, the Secretary of Evangelism. The men pay for their meals which Assembly Director B. G. Henry manages to supply for about \$5.00 a week. A few churches, notably Belmont First and Gastonia First, have made it possible for a few men who do not have churches to attend. In this connection it should be stated that a similar school, with a session of six weeks during the summer of 1949, is planned for Seaside.

9. Allied Church League

Through **State Missions** our Convention is co-operating with other denominations in order to combat the increasing use of intoxicating beverages. In this year of 1949 it is likely that the people of North Carolina will expend for intoxicating beverages well on toward one hundred million dollars. We are not a poor state apparently when we consider that we are able to spend a hundred million dollars a year for that which intoxicates. At the present time \$8,500.00 is being expended by our Convention in an educational and legislative program to combat this growing evil that undermines personal morality and the foundations of our homes. Two people are giving much of their time to this work, and a paper, **Tomorrow**, is being published in an effort to tell our people, young and old, about this insidious evil. Gratifying results are evident.

10. Evangelism

Secretary J. C. Canipe continues his work in the evangelistic field, in addition to his duties as Director of the school for ministers at Fruitland. It should be added that when he finds the time to hold a meeting in an individual church, a love offering is often made and this goes back into the general **State Missions** fund.

A recent report shows that Mr. Canipe held revivals in fourteen different churches during a twelve months period, led in five association-wide evangelistic efforts in which 132 churches participated, led in one city-wide effort, and directed many conferences on evangelism, including the state-wide conference.

In addition he spoke in many district and State meetings. Let it be remembered also that he is the Director of the Fruitland School for ministers. And let it be remembered that there are as yet in so-called Christian North Carolina perhaps 1,000,000 people above ten years of age who are members of no church. What a mighty task, this winning of people to Christ!

11. Summer Student Program

The effort to use young people in various religious activities during the past summer resulted in the employment of 219 by the Convention and individual churches. This is by far the

largest number ever to be used in our work. An effort was made to place every qualified student who desired work; however, this was impossible in many cases. Even though the opportunities were greater, the number of applications exceeded the demand. The students came from 25 different colleges and seminaries. One hundred and forty-two were from the six Baptist colleges in North Carolina.

Where did these young people work? The Sunday School Department, under the direction of L. L. Morgan, Secretary, used 21 to work along with the regular staff conducting Sunday school enlargement campaigns. Thirteen joined Harvey T. Gibson, State Training Union Secretary, and his co-workers for a summer of enlargement campaigns in the Training Union field. One young man worked with Bill Jackson in R.A. camps, and two young ladies did volunteer work with the W.M.U. department. The Seaside Baptist Assembly used 56 on the staff. Thirteen were recruited for work on the staff at the Fruitland Baptist Assembly. Seven assisted with Youth Revivals under the direction of James W. Ray, State Student Secretary, and three worked in the Visual Aids Department. Eighty-three served as associational workers, and 20 were employed by individual churches. Many other churches used students for the summer but made their contacts direct.

It is impossible to give a complete picture of all that was done by these young people. However, this brief summary of facts will give an idea of their activities. It should also be remembered that the polio epidemic made it necessary for the work to terminate in some sections of the State earlier than was anticipated. The 83 persons worked in 473 different churches, conducted 437 Vacation Bible Schools, 30 study courses and enlargement campaigns, assisted with 22 revival campaigns, and two youth forums. They helped to complete seven associational surveys, one associational directory, and took religious census in 24 communities. New work has already been started in several of the communities. 30,141 persons were enrolled in the Bible schools and study courses, with an average attendance of 25,407. 449 training course awards were requested; 362 sermons preached; 253 Sunday school lessons taught, and 233 miscellaneous services conducted. The

group solicited several subscriptions to Baptist papers and helped to organize Y.W.A., G.A., R.A., and Sunbeam groups. They reported 829 conversions; 515 new church members; 4,084 home visits; and more than \$4,000 contributed to missions, most of which was for the Co-operative Program.

This program has a threefold purpose: (1) Assisting the churches with their programs; (2) Providing financial assistance needed for the school year; and (3) Affording practical experience for a large group of ministerial students and young women preparing for full-time Christian service.

12. Department of Radio and Visual Education

In September of 1948 Secretary Fon H. Scofield left this department to become the Director of Audio-Visual Education for the Foreign Mission Board. The void he left has not as yet been filled, but the work has been carried on in part by others, in particular by G. W. Bullard, the Superintendent of Associational Missions. Mr. Scofield was able during his two or three years of service to produce and accumulate a great store of material and this is available to the churches.

Since, during the past few months, less money has been expended in producing audio-visual material, an increasing amount has been expended on radio, under the able leadership of L. J. Morriss. The North Carolina Baptist Hour is now being broadcast over 24 AM stations and over 5 FM stations. The program may be heard over stations scattered all the way from Elizabeth City to Morganton, and from Reidsville to Rockingham. With few exceptions the program may be heard on Sunday, but one should consult the Biblical Recorder each week in order to ascertain the exact hour. The Department of Radio and Visual Education is thus seeking to reach the hearts of North Carolina people through the ear and through the eye.

13. Department of Rural Church Work

During the year the Board made arrangements with Wake Forest College to secure the services of a man to teach in the college, make surveys, and do as much field work as possible in an effort to find out just what sort of program should be promoted for the benefit of the rural churches. The plan pro-

vides that the Board and the college shall share in the expenses of such a program. With the coming of Dr. Henry E. Walden to Wake Forest this arrangement began with the year 1949.

14. Work Among the Silent People

Within the past year C. E. Jones has been elected to serve as our missionary among the Silent People of the State. There are some three thousand of them in North Carolina, and Mr. Jones is unusually well qualified to serve them. He comes to the Board for a nominal salary and a small expense account. When the groups meet for worship and study they often make an offering, and it is channeled into the treasury of the Convention. Here is another distinctive service which the Convention is rendering to a useful but handicapped group among us.

15. Schools for Deacons

It goes without saying, our future progress depends upon the development of the leadership in our churches. The ministers and deacons are the church officers, and of course date back to New Testament times. For the ministers the colleges are provided, the school at Fruitland, and the schools in the summer time at Mars Hill and Seaside. During the past year or two scores of schools for deacons have been held, and plans provide for an increased number of these schools. It is now known that the deacons will come for two, three, or four nights in an effort to learn more about the office of the deacon. Certainly these schools for these church officers will pay rich dividends in the years ahead in terms of church vitality and in terms of an increased income for the Co-operative Program.

16. The Baptist Brotherhood and Baptist Foundation

Here we call attention to a new department of **State Mission** work. Action has already been taken in the election of Horace Eason to become Secretary of the Baptist Brotherhood and the Baptist Foundation as soon as the campaign through the churches for funds for Wake Forest is complete. Until such time as he can give full time to this work he, along with the General Secretary, will give attention to this department of the work.

17. Summer Assemblies

We have two summer assemblies which are now being operated, Fruitland, near Hendersonville, in the western part of the State, and Seaside, in the eastern section, near Carolina Beach. Our Convention through the Co-operative Program and through special gifts undertakes to support the colleges in which the leadership for our churches, and Christian leadership for all phases of our common life, are being trained. The schools, however, can provide training for only a few of our more than six hundred thousand Baptists in the State. The summer assemblies, running for twelve to thirteen weeks each summer, are in fact educational institutions for the great masses of our people. Stimulating programs are provided for the inspiration and information of our people.

Our Convention came into possession of the Fruitland property, worth now perhaps a quarter of a million dollars, for practically nothing. Of course money had to be expended to put the property in shape for use, but we now have space at Fruitland for about 400 people a week.

For some time past the General Board has been looking for a place on the coast to which our people might go in the summer for these programs of information, inspiration, and fellowship. A site, with buildings, was discovered at Fort Fisher, near Carolina Beach—buildings constructed by the government for use as a hospital. Frankly our State Mission fund did not permit the purchase of the property, and so it was leased for a period of years with the privilege of buying later. Although the General Board knew we were not in position to purchase the property, it was recognized that it was a question of acting now or losing perhaps forever any good site on the coast. Though the site was not purchased, much money has been required to get it in shape to take care of people. In deciding to go forward with the project those in charge used a combination of common sense and faith, and in the summer of 1948 this Assembly by the Sea was opened. Fruitland was opened in the summer of 1947. These two, at full capacity, can take care of some fourteen thousand people during each summer. As soon as the equipment is paid for it is reasonably certain that these assemblies can be operated without loss to the State

Mission fund, and perhaps at some profit. Our people need to know about the great things that Baptists are attempting. In the programs carried on each summer visions are enlarged and many young people surrender themselves for full-time Christian service. We believe these assemblies represent our biggest opportunity at the present.

18. The Baptist Book Stores

Our Convention, through State Missions, provides for two book stores, one in Raleigh and one in Charlotte. These are operated for the benefit of our people. These stores, after they are off to a good start, operate at a profit, but that profit accumulates to our Baptist people and not to commercial concerns. Any and all profit channels right back to be used for denominational projects. But primarily they are operated for serving the people in our churches.

An Appeal

In the foregoing paragraphs we have described in brief outline the structure of our Present State Mission Program. It is our hope that the reader may come to a better understanding and a keener appreciation of what we are doing and of how we are doing it. **State Missions** is not one activity but many, in fact nineteen. To carry on this tremendous and vital program we are expending annually about \$273,000.00. We should be spending four hundred thousand each year. We cannot because we do not have it; and we do not have it because the people do not give it; and they do not give it because their vision is limited. "**Where there is no vision the people perish.**" Surely also we may say that where there is limited vision the people suffer and the work committed to them fails of completion. **State Missions** is the "Seed Corn." Only as we plant and water "**State Missions**" will it be possible to have and support a World Program of Missions, Education, and Social Service.

Test Your Knowledge of This Chapter

1. TRUE OR FALSE STATEMENTS

(Place a plus mark before the number in parenthesis if true, a minus mark if false.)

- (1) The Hospital and Orphanage are supported out of funds set aside for State Missions.
- (2) The funds necessary for the expenses of the W.M.U. are supplied out of State Mission Funds.
- (3) Through State Missions adequate church plants have been provided at or near our college centers.
- (4) During the past fifteen years some 400 new churches have come into being, and State Missions has aided some 300 of them in one way or another.
- (5) Shaw University in Raleigh is aided directly out of State Mission funds.
- (6) The Summer Assemblies at Fruitland and Seaside are supported out of State Mission funds.
- (7) The Baptist Book Stores are operated primarily for the benefit of the churches, but any and all profits which may accrue are used for denominational projects.
- (8) Fruitland can care for only about 150 each week, and Seaside about 350.
- (9) Work among the Silent People was begun about 1940.
- (10) The property at Fruitland is used wholly for assembly purposes.

2. COMPLETION STATEMENTS

(Write in the blank spaces the correct words or figures.)

- (1) The main objective of State Missions is to take.....
.....
- (2) In the State our total task is divided into three divisions, namely
- (3) In 1948 the money available for State Missions proper and from all sources was.....
- (4) There are included in the present State Mission program separate activities.
- (5) These activities are:
.....
.....
.....

3. STATEMENTS TO BE CHECKED

(Underscore the figure or word which is the more nearly accurate.)

- (1) State Missions is expending annually through the Allied Church League for the purpose of combatting the sale and use of alcoholic beverages about \$3,000, \$4,500, \$5,500, \$7,000, \$8,500.
- (2) People in North Carolina above ten years of age who are members of no church now number about 500,000, 600,000, 800,000, 1,000,000, 1,500,000.
- (3) Through the work of State Missions there were employed during the summer of 1948 for work in camps, in associations, and in churches about 150, 175, 220, 260, 300 young people.
- (4) The North Carolina Baptist Hour, "Light for Living," may now, May, 1949, be heard over 10, 15, 20, 25, 30 stations in North Carolina.
- (5) There are enrolled in the higher educational institutions of the State about 12, 15, 18, 20, 22 thousand Baptist students.

Chapter V

BATISTS FACE THEIR UNFINISHED TASKS

In the title of this book and in the preceding chapter **State Missions** was described as the "Seed Corn." One may also characterize **State Missions** as the "S.O.S." of all our co-operative work, including Home and Foreign Missions, the colleges, the seminaries, and all social service. "S.O.S." means in army terminology the Source of Supply. Back of every army and extending from the front lines all the way back to the base is an unbroken line of supplies, food, clothing, ammunition, etc. Let that supply fail anywhere along the line and the army not only cannot advance but may be forced to retreat. What these supplies are to an army, so **State Missions** is to all our other work. For the activities of State Missions have as their main purpose the establishment of new churches and the cultivation of all the churches. In short, **State Missions** operates in the main not for itself but for other causes.

North Carolina is far from being a Christian State; and until she becomes that, in reality as well as in name, there remains much to be done, in fact far more than has been done. Herein lies our primary challenge. Moreover, we make the work of Foreign Missions more effective if our missionaries can point to a demonstration of the Christian Way of Life here at home. Some years ago when there was some talk of neglecting or repudiating our debts, we expressed our convictions in these words: "We believe profoundly in Foreign Missions, but we have no interest in sending missionaries to China, or elsewhere, to spread a religion if the practice of it here at home permits us to treat with neglect and impunity honest obligations."

In the previous chapter attention was called to the **nineteen** activities of State Missions. Every one of these present an unfinished task. There is now needed an amount of money at least double the amount now being received if we are to do in any degree adequately the things we are now doing. This is to say, there is urgently needed some \$500,000 each year.

In this chapter it is not our purpose to re-examine each of these **nineteen** activities, but rather to call attention to a few of them and in particular to point out some tasks which we have scarcely undertaken at all. What then are some of these unfinished tasks. Let us approach it in this way:

Here is a resolution passed by the Baptist State Convention:

“Resolved, That we respectfully and affectionately commend to the consideration of the churches:

1. The propriety of making their houses of worship comfortable and attractive.

2. The importance of assembling the men and the women, as well as the children, every Sunday, for the study of the Bible.

3. The advantages of permanent pastorates, and the disadvantages of annual elections.

4. The duty of paying pastors such salaries as will enable them to purchase the books they need, and to study the subjects on which they impart instruction.”

Now this resolution was passed, not in 1941, nor in 1921, nor in 1901, but **in 1871**; and it was introduced by J. H. Mills, the real founder of orphanage work in North Carolina. We reproduce it here to show what the leaders were thinking in those days of small achievements. The total receipts for all causes in that year were only about two thousand dollars when compared to about three million dollars in 1948. We would point out also that, although much progress has been made, we are as yet very far from the goals which they had in mind. Let us state these goals succinctly.

1. A comfortable and attractive house of worship for every congregation.

2. All church members, including the children assembled each Sunday for the study of the Bible.

3. Permanent pastorates and no annual elections.

4. Pastors with adequate salaries thus enabling them to buy the books they need.

Now, one by one, let us examine these goals, discover what progress has been made, and seek to envision what can and ought to be done.

1. CHURCH BUILDINGS

With respect, first, to attractive houses of worship, we cannot know just what progress has been made. Church buildings in North Carolina are now valued at more than thirty-eight million dollars. It is likely that the value of all church plants in 1871 was scarcely more than five hundred thousand dollars, or one seventy-fifth of the total value in 1948. In the towns and cities, most of the church plants are fairly adequate, and many are attractive. In the country, however, the situation is somewhat different. Of our twenty-eight hundred church buildings, perhaps one-half of them are even now one-room buildings, many of them built forty to fifty years ago. In hundreds of cases, no additions have been built and in many cases one would think that paint disappeared from the market years ago. On hundreds of these buildings, one would judge that hardly a dollar has been spent in ten to twenty-five years.

Examples Unworthy

Let three or four examples suffice. In one church in the west, we rebuked, kindly of course, a congregation of prosperous-looking men and women because they were merely **using** what their fathers and grandfathers had created and left them. In fact hardly a dollar had been spent on the church building in perhaps twenty-five years; and yet it occupies a site that with a little work could become a beauty spot in western North Carolina. Sometime ago we had a request to visit a church in the edge of the mountains which had requested aid in an effort to repair the present building or erect a new one. We found the present one in a dilapidated condition with many window panes missing. There is no evidence that as much as one hundred dollars has been expended on the upkeep of that one-room structure during the past twenty years.

Examples Worthy of Praise

By way of contrast, we mention two examples in order to indicate what can be done. Upon invitation we have visited both of these points within the past month. There is a substantial, if not ornate, church house on a beautiful hill, near the top of Walnut Mountain in Madison County. It overlooks the new

highway and can be seen as one approaches it from both directions. This new building takes the place of an old wooden structure quite distant from the new highway, and is now about complete. We applaud the wisdom of this church and we were happy to be able to use a little State Mission money in order that they may be able to add comfortable pews. What has happened there could and should be duplicated in scores of places in North Carolina. We refer to Upper Laurel Church, French Broad Association.

We call attention also to the new house of worship of Bethel Baptist Church, South Yadkin Association. The old building was burned some years ago. In its place there stands an attractive brick structure easily worth fifteen to twenty thousand dollars. This is a church of about two hundred resident members, located out in the open country. About ten thousand dollars was expended in cash, the remainder of the cost being met with material and labor donated by the members. No aid was asked or given by the Board. We mention also Mt. Pisgah near Chapel Hill and Pleasant View near Morganton as good examples of what can be done.

Parenthetically, many churches in the country carry no fire insurance on their buildings. In recent years the Board has been asked to aid in rebuilding church houses destroyed by fire. Upon inquiry it was found that not one cent of insurance was carried on the buildings thus destroyed. In these cases the Board had no money to appropriate. But suppose it had; should money given by the people for State Missions be used to make up a loss when a part of such loss could have been prevented by good trusteeship on the part of those to whom had been committed the care of the Lord's House? To us, the question seems to answer itself.

The House Beautiful

We believe that the house of worship, set in attractive and well-kept surroundings, should be the most beautiful spot in any community. It ought to attract people; it ought to induce worship; it ought to be adequate for the teaching and training of all the members as well as others who should be won. We are far, very far from the goal now. Perhaps, with improved

transportation, we do not need, at present, more than eighteen hundred of the twenty-five hundred we now have. In many places the membership is too small and too poor to provide an adequate and beautiful house of worship. But in many cases churches could combine and relocate to great advantage. Perhaps the present situation which we have described is due, in far too many cases, to the fact that some churches are located too close to the graveyard, literally and figuratively speaking. The cemetery looks too prosperous.

If the Board had an extra hundred thousand dollars each year for the next ten, it is believed that this amount could be used to stimulate the giving of at least three hundred thousand more each year. Thus much could be done in adding to and beautifying present buildings, in erecting new ones on their present sites, and probably, in relocating and consolidating many others. Vision and money is all we need.

With good roads and easy transportation by car and bus many workers now have their homes in the country. This has brought into being during the past few years a new type of church neither urban nor rural but "rurban." It is both rural and urban, and most of these churches are progressive and missionary minded. This trend is likely to continue. As homes are built by the workers, the Convention through **State Missions** should be on the spot ready to buy a lot and thus stimulate the building of a new church. There are perhaps at the moment one hundred places in the State where such steps should be taken.

Aid Here and There

We turn our attention to the towns and cities where the Board is following the policy of purchasing lots in the growing sections of these towns and cities. Many lots have been purchased in Durham. Within the past ten years ten new churches have been established in and around this growing city; and the Board has aided all of them in one way or another. Expansion in Burlington, High Point, Charlotte, Greensboro, Gastonia, Hickory, and other towns and cities has been well-nigh amazing. In 1936 there were only three churches in Kannapolis. Now there are eighteen, and the Board has aided most of them in one way or another. To understand the problems which

we face in and around the cities, one must bear in mind that in 1900 only ten per cent of the total population was urban. In 1948 almost thirty-five per cent was urban. The Board needs each year an additional fifty thousand dollars for the purchase of lots and for aid to the new churches in these expanding areas in and around the cities.

2. THE USE OF BUILDINGS

From a consideration of the need for better buildings in town and country, we turn to urge that the buildings we have and those we are to have be used. As we have seen, the people were being urged back in 1871 to "assemble each Sunday for the study of the Bible." Since that time there has come an emphasis on **Training** as well as on **Teaching**, and more recently on **Worship**. Now we shall be wise if we face the situation as it is and then energetically seek to improve it. Here is a fairly accurate picture. According to the church rolls, there are in our churches six hundred thousand members, nearly all of whom are at least ten years old. The resident membership of our churches is perhaps about five hundred thousand. But surely in the areas around our churches there are at least another four hundred thousand, including children too young for church membership and those who are non-members. Since Baptists number almost one-half of the total church population, we may say that almost one-half of the total unchurched population are prospects for Baptist churches. Therefore, in addition to our own membership, there are at least eight hundred thousand prospects for our Baptist Sunday Schools, and eventually for membership in our churches. But what is the situation?

IN THE SUNDAY SCHOOLS

| | |
|---|--------------------------|
| Possible Sunday School enrollment..... | 1,400,000 |
| Actually enrolled (1948 report)..... | 487,940 |
| Attendance each Sunday (estimated)..... | 300,000 |
| | Absent, 1,100,000 |

For each one present, there are probably three absent who **ought** to be present, allowing for absences due to sickness and other causes.

IN THE TRAINING UNION

| | |
|---|---------|
| Church members reported..... | 600,000 |
| Resident church members..... | 500,000 |
| Prospects for Training Union..... | 400,000 |
| Number enrolled | 80,000 |
| Number present each Sunday (estimated)..... | 50,000 |

Absent, 340,000

For each one present there are probably ten absent who ought to be present.

IN THE WORSHIP SERVICES

We believe profoundly that the meaning and significance of worship has never gripped in any vital way the great majority of our membership. "I am going to preaching," or "I am going to church," or "I am going to meeting" are the terms we use. Not often does one hear, "I am going to worship." We have not learned how to worship. Hence, the ever present tendency to levity, to confusion, to irreverence, and to the use of songs, instead of hymns, in the periods devoted to worship, is the natural result. It is not our aim here to consider at length the inadequacies of the periods in our churches devoted to worship. We are thinking rather in terms of attendance. But we cannot refrain from remarking that the poor attendance in our churches is due to the fact that many of those who attend do not enjoy and receive that spiritual refreshment which their souls long for. Routinism and ritual, and perhaps much of our preaching, does not and cannot refresh the soul any more than the refrigerator, in which choice fruits are stored, can satisfy physical hunger. With reference then to attendance, what is the situation? We can only give a well-informed opinion.

CHURCH MEMBERS

| | |
|--|---------|
| Resident church members..... | 500,000 |
| Present for one service each Sunday..... | 225,000 |

Absent, 275,000

NON-CHURCH MEMBERS

| | |
|---|---------|
| Possibilities for attendance in Baptist churches | 750,000 |
| Present for one service each Sunday..... | 75,000 |
| Absent, 675,000 | |
| Total absent, church members and non-church members | 950,000 |

We must frankly face the fact that we cannot call our State a Christian State so long as the situation which we have outlined in the paragraphs above exists. But is there a trend towards overflowing churches? We wish we could answer affirmatively. Many pastors, in an effort to improve the quality of the worship period and to increase attendance, found that there were fewer members in attendance and more non-members than they had supposed.

What relation do the facts and opinions presented in the foregoing paragraphs have to State Missions? Well, with respect to our Sunday Schools and Training Unions, it has been and is a definite part of our program to improve the "quality" and to increase the "quantity." As we reflect upon the little we are doing in contrast to what we **ought** to do in view of the grave situations which we have just described, let us face these facts:

First, our churches are brimful of potential leadership, awaiting only discovery, training, and inspiration, precisely the program which these two divisions of our total program are trying to press. Often, however, the work, especially that of the Training Union, is hindered, if not prevented, by deacons who have, it appears, closed the doors of their minds and have lost the keys.

Secondly, with the number of workers which we now have in each of the divisions, about twenty years will be required to provide just one week of teaching and just one week of training in each of our twenty-eight hundred churches.

Therefore, we ought to double the number of workers we now have; an additional twenty thousand a year would do it.

Such a program, including the use of about seventy-five young people during the summer months, would enable us to reach each church once in each five-year period. Surely we should not be satisfied with less.

But what are we to do concerning the nine hundred and fifty thousand people who are absent but who ought to be in our churches each Sunday? A genuine revival will do more than anything else. Unless, however, we assume that such a revival may come apart from and in spite of our present ministry, the one thing that will do more to produce overflowing churches than anything else is to provide permanent pastorates in which reside God-called, well trained, and adequately supported ministers. A revival with permanent results will, we believe, hardly come in any other way. For a "revival" which fills the house one week and leaves it almost empty the next is not a revival at all.

3. PERMANENT PASTORATES

In recent years, the churches in our towns and cities have made real progress in that pastorates are longer than formerly, and the annual election is well-nigh a relic of former days. Here, however, we are thinking rather about the country and village churches; and permanency not alone in terms of the length of time a pastor remains with a church, or churches, but the length of time that churches remain together in a "field." We do not know just what were the conditions which prevailed fifty to seventy-five years ago. But the situation today is so grave that we wonder whether much progress has been made. The reports for 1941 reveal the following situation:

| | |
|--|--------------|
| Full-time churches; worship each Sunday (estimated)..... | 600 |
| Half-time churches; worship twice a month (estimated)..... | 1,200 |
| Quarter-time churches; worship once a month (estimated).... | 1,000 |

Now by a "Permanent Pastorate" we mean a well-organized field of churches, composed of one or more churches, with the pastor living near the church, or churches, and devoting his full time to the work. A pastor is the shepherd of the flock; and his business is to feed, to teach, to train, and to **protect** the flock. But how can one be a real pastor when he visits the flock only occasionally, say, once a month? Is there any won-

der that often the sheep go astray and the lambs are stolen? One can be an "absentee preacher"; but one cannot be an "absentee pastor."

We suggest that the reader look once again at the great number of quarter-time churches, that is a church with a worship period only about once a month; certainly, on only one Sunday a month. As alarming as that is, there is a more serious situation connected with it. If these one thousand quarter-time churches were organized into compact "fields," thus forming permanent pastorates, the situation would not be so grave. But such is not the case. In this respect we are inclined to think that the conditions may be worse than they were twenty-five years ago. For at that time, due to a lack of transportation, fields had to be compact. Now, however, with improved facilities for travel, it is possible for a preacher—we cannot say pastor—to travel fifty to seventy-five miles to reach a church. In such a set-up the gas companies and the automobile makers have gained and the churches have lost. The hungry sheep look up and are not fed; for the pastor, so-called, is not there.

Absentee Preachers

Another factor complicates the situation. Hundreds of churches are "preached to" once or twice a month—we cannot say "served" or "pastored"—by men who are earning their living, in the main, on the farm, in the factory, or in public work of some kind. Recently, we discovered that in one of our fairly progressive associations there were at least twenty men who were undertaking to serve churches but were working—let us admit, of necessity, so long as we endure our present arrangements—all during the week in order to support their families. To whom should the blame for these conditions be attached? We do not condemn; we merely present the facts. Honesty, however, compels us to say that both the churches and many of our ordained ministers are at fault.

A Pernicious Practice

We have deplored the lack of teaching, of training, and of worship in the churches, and the inadequate and unkempt church houses; and we have all but condemned the lack of any

sensible plan for organizing permanent pastorates. And yet there is one other practice which the fathers wished to be rid of, the annual election of a minister. Without doubt much progress has been made; but this vicious practice remains in some places. What is wrong with it? It lowers the dignity of the ministry and permits members, the indifferent, the sensitive, and the pernicious to vote against the preacher on election day because perchance he has condemned some and slighted, or so they imagined, others. Moreover, it offers to the minister himself an insidious temptation. Knowing that he must face a vote at the end of a year, he is tempted to think of his task primarily in terms of keeping the people in a good humor. If a more subtle temptation than that faces the average minister in our day, whether he be in city or country, we do not know of it. Quite often, on election day, there are people present—we do not call them members although they are in name—who have absented themselves for months but who have been “persuaded” to attend for a purpose. Often, too, there are several “candidates” to be voted on; and the matter resolves itself on the one hand to the getting of the most for the least on the part of the **church**; and on the other hand, to the getting of a job, often at the expense of a fellow preacher—if under-bidding proves effective—on the part of the **preacher**. Thus the system works, or so we have been informed by defeated “candidates.” In democratic bodies it is difficult to keep politics **out**. But about the surest way we know to keep politics **in** is to retain this relic of ancient days which is called the “annual election.” Progressive churches have found that the call to a pastor should be for an indefinite time. With patience and good will, the Spirit leading, the pastor-church relationship can usually be terminated amicably. The “annual election” practice ought to go.

4. ADEQUATE SUPPORT FOR PASTORS

We come, at length, to consider one other “goal,” if we may so speak, which the men of 1871 believed ought to be attained. They desired to see pastors with sufficient support to enable them to buy the books which they needed; for they realized that the pastor ought to be the best informed and the most

alert person in the community. Much progress has been made with respect to the pastors of urban churches. Support is, relatively, much higher today than it was seventy years ago. But one would certainly regret to admit that the support provided for the country pastors seventy years ago was lower, speaking relatively, than it is today. How many of them live in decency, to say nothing of the purchase of books, is difficult for us to understand. Consider these facts which we believe to be approximately correct. Six to eight hundred of the twelve hundred ministers, who are now attempting "to preach to" or "to pastor" one or more of our twenty-eight hundred churches, do not receive a sufficient support—we do not say salary—to enable them to support their families in decency. They have little or nothing to enable them to buy books, to attend pastors' conferences and schools, and the meetings of the Association and Convention. Scores of them, so far as we know, have never yet attended a meeting of the State Convention. As a consequence, they miss the inspiration and fellowship which these meetings supply; and their acquaintance with the main currents of thought and action in our time is non-existent because they have but few, if any, of the vital books and periodicals of the day. As a consequence the people to whom they are supposed to minister, suffer; and, in turn, the causes they are supposed to support go begging. Some improvement has been made for State Missions which has made it possible to send the Recorder to all pastors complimentary.

A Remedy and a Cure

Moreover, many of the present inadequacies, namely, a lack of teaching, a lack of training, poor attendance, and antiquated church buildings, are the result of "inadequate support." Given: a God-called minister with adequate support; result: many of these inadequacies will disappear. The Board is now expending about sixty thousand dollars each year as aid to missionary pastors. It should be at least a hundred thousand. It is the policy to aid only those pastors who are serving a permanent pastorate. An effort is being made to bring all salaries in which the Board has a part up to at least two thousand dollars a year, plus a home, plus two hundred and fifty dollars

for travel. Baptists ought not to expect a full-time minister to work for less support.

If for the next five years the Board had an additional fifty thousand dollars each year with which to stimulate and aid in the forming of permanent pastorates, with the minimum support, as suggested above, provided for the pastors, we are quite positive that certain results would follow. Here they are:

(1) The Sunday Schools and the Training Union would the more nearly reach their possibilities; (2) The people would come in increasing numbers to fill the churches; (3) Scores of quarter-time churches would become half-time churches, and dozens of half-time churches would become full-time and self-supporting churches; (4) Adequate and beautiful church houses would take the place of so many that are now a reflection upon Baptists and perhaps an affront to God. How can we expect our young people and those we hope to win, to be attracted to hundreds of these uncouth and uncomfortable houses, when they attend modern consolidated schools and air-conditioned movie houses? (5) Thousands of that million in North Carolina who ought to be won would be won; (6) What is more, it is our belief that all the causes, Foreign Missions and the rest, would be receiving, given reasonable economic conditions, some twenty-five per cent more than at the present time.

Such a program would be State Missions at its best. God give us men! And then give us the generous hearts to support them as we can and ought!

In an effort to improve the conditions described in the foregoing paragraphs the Board, in co-operation with Wake Forest College, has called into service a Rural Church Secretary, Dr. Henry E. Walden. Reference to this new effort was made in the previous chapter. We quote here a part of the report made to the Convention concerning this new effort to aid our country churches.

North Carolina occupies a unique position among the states of the Union. Our progress in education, improvement in roads, developments in industry, agriculture, and in better health have not only placed North Carolina in a

position of national leadership, but it has served as an example for many of our sister states. There is an urgent need for the development of a strong, wide-awake, progressive rural church program in North Carolina. We can never hope to solve the complex social and economic problems of this nation until our churches gear their programs to meet present-day conditions.

The importance of the rural church in North Carolina is shown by many facts, a few of which are briefly summarized as follows:

1. In 1945 the total population of the state was slightly more than 3.5 million, with 39 per cent, or 1,391,000, engaged in farming. Another 22 per cent, or 790,000, live in rural areas or villages of less than 2,500 population.

2. The birth rate is higher in the rural areas of the state which means that far more than half of the children live in rural areas or villages of less than 2,500 population.

3. Eighty per cent of our Baptist churches and 58 per cent of the membership are located in the rural areas and small villages.

4. A large per cent of our rural boys and girls migrate to the towns and cities so that the rural areas furnish human resources for the urban communities.

Our churches have the responsibility to see that these rural young people are given the proper spiritual interpretation and evaluation of life, and to provide them with the proper motivation for their work in life.

The rural church program must be considered in terms of people, resources, facilities, and finance. We are convinced that the present program is inadequate. This is supported by the following facts:

1. There are approximately 1,500 rural churches without a resident pastor. Thus a large proportion of our rural churches are served by "absentee" pastors, many of whom work part-time at something else.

2. Only 34 per cent of the rural and village churches report mid-week prayer service.

3. There are approximately 1,000 rural churches without adequate rooms for regular Sunday School work. These churches have a one-room, frame building for worship. Rural churches average only four rooms per church building.

4. More than 75 per cent of the rural churches do not have a Training Union Program, and 65 per cent do not have a Woman's Missionary Union.

5. More than 80 per cent of the rural churches do not have a Vacation Bible School, and 3 per cent do not have Sunday Schools.

These facts indicate that only a few of our rural people have access to a comprehensive church program. The future of any nation depends upon the attitudes, outlook, desires, training, ability, and character of its people. A backward church program cannot meet the challenge of this day.

The committee appointed to study the matter recommended the following:

1. That the State Convention should set up some attainable standards for rural churches and adopt these standards as desirable goals to be achieved.

2. That provision should be made by the State Convention to help local churches develop plans which will ultimately provide:

- A. A well qualified full-time resident pastor
- B. An adequate building for the entire church program
- C. The improvement of church grounds and cemeteries
- D. The maximum amount of local financial support
- E. A program of community development
- F. A parsonage

3. That steps should be taken to further accelerate the training program for rural ministers.

We should aid this program in every way possible. Although at present it is a great unfinished task some real progress is being made. Rural ministers are being trained, and the people

are building pastors' homes as never before, many of them costing from twelve to eighteen thousand dollars.

There are other unfinished tasks about which little or nothing has been done. We mention only two others.

Rehabilitation of Prisoners

Month by month, thousands of prisoners, released on parole or discharged, return to take up again the normal activities of life. Many, due to the reception they receive, get in trouble and soon return to prison. The number of "repeaters" is startling. Some of them, during their first term, are committed for only a short time. But to the average citizen it makes little difference whether one has been a prisoner for six months or six years. These "first-termers" are not confirmed criminals as a rule. But since society, even the church people, are so unwilling to give them a chance after their release, many of them become in time confirmed criminals. Now, what ought we as Baptists attempt to do through State Missions? With respect to visitation and religious services while they are in prison, local pastors can, and, together with some of our fine men and women, often do render unselfish and effective service. Our State Convention problem is one of rehabilitation. In our program that "ought to be," there is urgent need for two men who would give their full time to making a contact between the prisoner about to be released and the churches back in the communities from which they were sent or in other communities where they might make a new start. This work is not, we believe, a function of the State. It is rather a glorious opportunity for Christian Churches. If only we had about ten thousand dollars annually, lasting good would result. And the glory would belong not to the State, which is now doing about all that is being done, but to Christ and the Churches. At present, as a denomination, Baptists are doing next to nothing. Because of the lack of funds, not a dollar has been appropriated. A Baptist minister, Dr. T. C. Johnson, has recently been appointed by a Christian governor to work with prisoners who can be trusted on parole. The need for two men to work with him is urgent.

Temperance and Prohibition

We rejoice in the fact that North Carolina Baptists gave in 1948 three million dollars for Missions, Education, and Benevolence. But we are sobered by the fact that during 1948 people in North Carolina spent for alcoholic beverages more than a hundred million dollars for "legal" liquor. No one knows what was spent for "illegal" liquor. We are in agreement with the late Editor Josephus Daniels, who, as Secretary of the Navy in World War number one, banished intoxicants from that branch of the service, when he says that the letters "A.B.C." in the present set-up signifies not "Alcoholic Beverage Control," as it is supposed to do, but rather, "Alcohol Brutalizes Consumers." We believe that now is the time to capitalize upon the disgust which people are beginning to manifest towards the liquor interests and upon the growing belief that our boys, and our girls, too, ought to have protection. Besides, all the time another generation, who must learn to drink or not to drink, is coming on. We need, now, two or three men, full time, fine specimens of young manhood, who will (1) go into our seven hundred high schools, or cause others to go, to speak a word of instruction to this after-the-war generation; and (2) organize and crystalize sentiment not for the "control" of, but for the destruction of an enemy which is not only dangerous when alone but which consorts with other denizens of the "underworld" equally as dangerous. For this purpose there is need now of at least an additional eight thousand dollars. Now is the time to strike! We have made a little start through the Allied Church League, but that is about all we have done except in a "hit or miss" fashion.

A Practical Program

In considering, in this chapter some of our unfinished tasks we have avoided the presentation of a program which may be considered Utopian, or impossible of attainment. We believe it to be a practical program which can and ought to be attained within the next five or ten years. The resources for it are at our finger tips. It is not a finished program. We shall never be able perhaps to achieve fully the ideal which we envision. At the top of the stairway we see our ideal.

We cannot see all the steps; perhaps we build them as we climb. One step at a time, please! But let us be sure we take that step!! We ought to take every one mentioned in this chapter within the next five or ten years!!!

Summary

We outline again, but in more concise form, the several activities which compose our present State Mission program, indicating (1) what is now being spent for the promotion of each activity; (2) what we "ought to be" spending; and (3) those activities not now being promoted, and the amount which, it is proposed, should be spent for each. We give only approximate amounts.

Present and Proposed Expenditures State Missions

(Only "nearest dollar" figures are given)

| Activity | Expendi- tures 1948 | Additional Amounts Needed | Total Amount Needed 1949 |
|---|---------------------------|---------------------------------|-----------------------------------|
| 1. Missionary Pastors | \$ 51,624 | \$ 25,000 | \$ 75,000 |
| 2. Lots for New Church..... | 31,704 | 19,000 | 50,000 |
| 3. Division of Sunday Schools..... | 26,268 | 14,000 | 40,000 |
| 4. Division of Training Union..... | 26,801 | 14,000 | 40,000 |
| 5. Division of Student Union..... | 46,948 | 3,000 | 50,000 |
| 6. A Ministry to Other Races (1)..... | 2,800 | 2,200 | 5,000 |
| 7. A Ministry to the Sick..... | 1,200 | 1,300 | 2,500 |
| 8. Schools for Pastors..... | 6,373 | 1,200 | 7,500 |
| 9. Allied Church League..... | 7,500 | 6,000 | 13,500 |
| 10. Department of Evangelism..... | 8,074 | 2,000 | 10,000 |
| 11. Summer Student Program..... | 13,585 | 1,000 | 15,000 |
| 12. Department of Radio & Visual Education | 20,515 | 0 | 20,000 |
| 13. Dept. Rural Church Work (2)..... | 0 | 4,000 | 4,000 |
| 14. Work Among the Silent People.... | 1,500 | 900 | 2,400 |
| 15. Schools for Deacons (2)..... | 0 | 1,200 | 1,200 |
| 16. Baptist Brotherhood and Founda- tion (2) | 0 | 8,000 | 8,000 |
| 17. Summer Assemblies (3)..... | 134,202 | 0 | 15,000 |
| 18. Rehabilitation of Prisoners..... | 0 | 6,000 | 6,000 |
| 19. Other General Activities (4)..... | 21,709 | 3,000 | 25,000 |
| | \$ 400,803 | \$ 111,800 | \$ 390,100 |

NOTES :

(1) This is the regular appropriation to the Negro Convention. Additional amounts were expended but these were included in other classifications.

(2) These activities have been authorized but expenditures were not made in 1948.

(3) Of this total amount \$121,889 was for capital outlay and the balance for current support, a part of which should be chargeable to Pastors' Schools. Capital outlay will not need to be continued but an estimated amount is given in column 3 under annual needs.

(4) General Activities include many items, such as printing minutes of the Convention, advertising in the Recorder, Convention expense, aid to ministerial students, annuities, etc.

An Appeal

From the foregoing table one will observe that there are now 19 different activities in the present and proposed program of

State Missions. To carry on such a program some \$400,000 is needed annually. Since **State Missions** is receiving only 13c out of the total Co-operative Program receipts, or perhaps about \$160,000 in 1949, the W.M.U. and the Sunday schools must supply some \$250,000 in special offerings if the challenge is to be met with any degree of success. Since perhaps not more than one out of five of our members is giving regularly through the Co-operative Program these special offerings present the only opportunity for at least 300,000 church members to share in this great program. Therefore these special offerings should appeal to the whole church.

Then is it too much to ask that each member of the W.M.U., including the young people's organizations, give to the extent of \$1.00 per member? Many adult members will desire to give many times that amount. Remember that **State Missions** is not **one** item but **nineteen**. Surely one would want to give 5c to aid new and weak churches in pastoral support. Surely also one would want to give 5c to help promote our great student program, or 5c to help in the purchase of new lots in growing centers, 5c to help the Negro convention in its work, et cetera. If, therefore, each person would give five cents to each object in the **State Mission** program the total would amount to about \$1.00. Consider then once again the wide scope and sweep of **State Missions**. And then is it too much to ask that each member of the Sunday school give at least 50c per member on **State Mission Day**? If such goals could be attained, the W.M.U. would give about \$75,000 and the Sunday schools about \$175,000, making a total of \$250,000. This amount added to \$160,000 from the Co-operative Program would yield a total of \$410,000 for a real **State Mission Program**. Every dollar of it is urgently needed!

A Concluding Word

In this chapter we have suggested a practical program which can and ought to become a reality within the next five years. It is not a complete program. Nor is it a perfect one. Let us, however, keep reminding ourselves that we follow One who is the Perfect Leader, who set for us the perfect example, who gave us a perfect body of teaching, who made for us the perfect sacrifice, who achieved for us the perfect victory over death,

who began, and left for us to carry on, the perfect program, who gave, and gives, the perfect power to be and to do, who, in fact, is "Perfect Everything," and who reigns forevermore. "Without Him, we cannot: Without us, He will not."

Let Him be praised, "Who has matched us with this hour."

Test Your Knowledge of This Chapter

1. TRUE OR FALSE STATEMENTS

(Place a plus sign before the number in parenthesis if true, a minus sign if false.)

- (1) The value of church plants owned by Baptists is now about \$100,000,000.
- (2) Nearly all of our churches carry a sufficient amount of insurance on their buildings.
- (3) In 1900 about 10 per cent of the total population of North Carolina was urban, and in 1948 about 35 per cent.
- (4) There are now many "rurban" churches in North Carolina.
- (5) For each one present each Sunday in our Baptist Sunday schools there are probably three absent who ought to be present.
- (6) Our churches are on the whole weak in potential leadership, but our teaching and training programs are quite adequate.
- (7) Of our 2,800 Baptist churches only about 25 per cent are "quarter-time" churches, that is those churches which have worship service only one Sunday each month.
- (8) About the surest way to keep politics in the churches is to provide for a pastor to be elected annually.
- (9) State Missions has made it possible to call into service recently a Rural Church Secretary, who also works in co-operation with Wake Forest College.
- (10) State Missions has made it possible to call into service recently a worker who gives his time to the rehabilitation of prisoners.

2. COMPLETION STATEMENTS

(Write in the blank space the correct words or figures.)

- (1) The difference between the possible enrollment in the Sunday schools and the actual is about.....
- (2) For each one present each Sunday in the Training Unions in our Baptist churches there are probably..... absent who ought to be present.
- (3) There are absent from the worship services of our Baptist churches about.....each Sunday.

- (4) The amount of aid now going to "Missionary Pastors" out of the State Mission Fund is about \$..... annually.
- (5) During 1948 the people of North Carolina expended for alcoholic beverages more than.....million dollars; and this was about.....times as much as Baptists in North Carolina spent for all work, including local church expenses and all missions and benevolences.
- (6) Out of the Co-operative Program dollar State Missions receives.....cents. To carry on the needed program an additional.....thousand dollars is needed each year.
- (7) The amount hoped for from the W.M.U. Organizations is about.....thousand dollars, and from the Sunday schools about.....thousand dollars, a total of \$.....
- (8) The amounts referred to above could be reached if every member of the W.M.U. would give on an average.....dollar, and each member of the Sunday schools would give an average of.....cents.
- (9) State Missions may well be called the "seed corn" because
.....
.....
- (10) Great special offerings are still necessary because probably only about.....per cent of our people have yet learned to make to their church through the Co-operative Program an annual pledge and bring a part of it as an offering Sunday after Sunday. Without special offerings perhaps about.....church members, or one-half of the total, would not have the opportunity to share in the state-wide and world-wide program of Missions, Education, and Benevolence.

